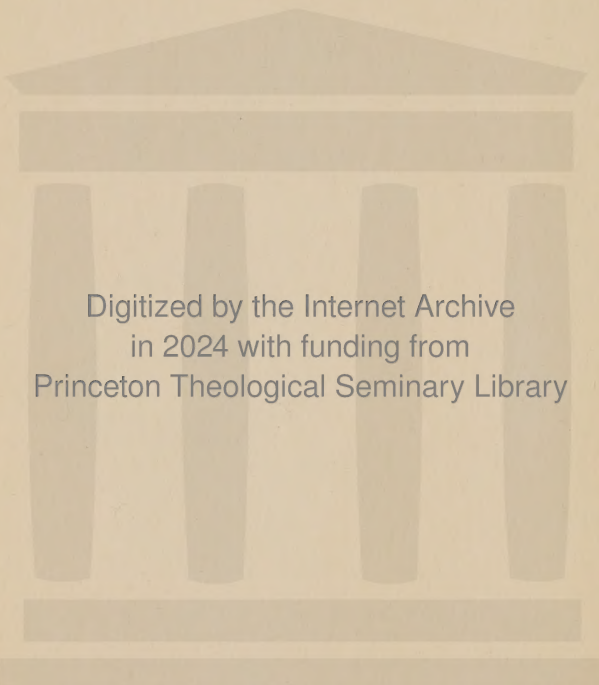
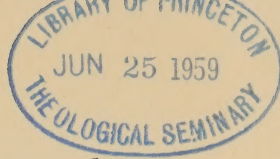


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CHURCH OF GOD POLITY



Church of God Polity

By R. H. Gause, A.B., B.D.



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Cleveland, Tennessee

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Cleveland, Tennessee

DEDICATION

To my mother and father who won me to Christ and nourished me with grace and wise counsel and exemplified the order of the Church of the Lord Jesus Christ with its love, discipline and unity in our home.

PREFACE

This work is an attempt to place in systematic form the rules of the church order that are contained in the **Supplement** to the **Minutes** of the General Assembly. The need for such an organization appeared most forcibly to me as a result of teaching the polity of the church in one of my Lee College classes. I found that the church had made and recorded many of its decisions on the occasions of specific problems and issues; consequently, a decision was often made that touched on one or more different areas of government and order, but was recorded under only one heading. This, of course, caused some duties of various offices to be listed under other areas rather than under the office itself. This also means that there is a good bit of repetition in this book, because I have attempted to list every aspect of our church's government under every office and situation to which it pertains.

It is quite natural that a work of this nature will have the flavor of its author even though much of it is a matter of quotations. The intention of the arrangement is to interpret and clarify what was thought to be the meaning of our **Minutes**. The purpose is never to change. If there are places where a change seems to have been made, it is unintentional.

The two appendices call for some comment here. Appendix A is a word study of the New Testament references to the ministry. It was not included in the body of the book because the **Minutes** of the General Assembly do not cover this matter so specifically. It was feared that the inclusion of it in the body of the book would imply that the General Assembly had adopted this statement or that it might be taken to mean an attempt to get this statement adopted by the church.

Appendix B is a simple outline of parliamentary law. The person who is well acquainted with the principles

may find this section disappointing, but its purpose is limited. Its purpose is to help people who have no knowledge of parliamentary law to participate intelligently in the ordinary and uncomplicated business session. For those who have a greater need for parliamentary law, it is imperative that they use a more detailed and authoritative book on the subject.

The value and accuracy of this work has been helped greatly by the committee appointed by the Supreme Council. The chairman of this committee, the Reverend Charles W. Conn, Editor-in-Chief of all Church of God publications, has given invaluable aid and guidance in preparing this material. He has helped not only in the reading of the manuscript but in preparing this material for the press. Members of the committee, the Reverend James A. Cross and the Reverend Earl P. Paulk, Sr., have aided in supervising the manuscript and checking it with the established teachings and government of the church. Mr. Paulk has also worked closely with me in the preparation of the short compend of parliamentary law.

I would like also to thank the Reverend Zeno C. Tharp who, as the General Overseer, first arranged for me to present this project to the Supreme Council. The work was at that time in its very earliest form.

Secretaries who have helped me in the typing and arranging of this material are Miss Lorene Hall, Miss Barbara Yates, and Miss Annette Lee. Mrs. Ellen B. French has been of invaluable help in the proofing of this manuscript.

This book is presented with the sincere hope that it will fill a need in the church. It is presented with thanksgiving that I have been privileged to come under the influence of the Church of God—its ministry and laity—and a prayer for the extension of the church in accordance with the divine plan. This book is not a substitute for the authority of the **Minutes** of the General Assembly.

R. H. Gause

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FOREWORD

Basically the Church of God has a centralized government. This we believe to be Scriptural since the Jerusalem Council took the authority to render a decision affecting all the many local congregations (Acts 15). This was accepted by the apostles and was circulated among the churches.

This centralization, however, is not of such intense character as to render local government weak and powerless. In order to preserve the values of both factors in government and to adhere to the principles of Scriptural government, the Church has several courts. These several courts are as follows: local, district, state and territorial, and general. The properties, authority and extent of each is given herewith.

CHURCH OF GOD POLITY

CHAPTER I

LOCAL GOVERNMENT

The local church is governed by the General Assembly. "That the General Assembly of the Church of God is that organized body with full power and authority to designate the teachings, government, principles, and practices of all the local churches composing said Assembly," 15th A, p. 50.

The proper title by which each congregation is to be identified is "Church of God." "Decision (for name of church)* harmoniously made, CHURCH OF GOD," 1 Corinthians 1:2; 2 Corinthians 1:1. Amended 45th A. p. 28.

This is the only official designation for the Church; generally it is known as the Church of God; locally it is known as the Church of God in a particular locality, following the Scriptural pattern. Such a distinction is to precede or follow the official designation as the Church of God. "That inasmuch as many of our churches are not clearly identified in phone directories, newspapers, and church directories and because friends and members in cities find it difficult to locate them, we recommend that all our churches be listed in phone directories and newspapers under the heading 'Church of God,' that they display on their buildings the name 'Church of God,' and that the na-

*Parenthesis inserted for clarity; see original minutes.

tional emblem be used for identification. Any identifying title used to designate a particular church shall follow the name 'Church of God,' " 45th A., 1954, p. 28.

Each local church bearing this title, form of government, and body of teachings is a member of the General Assembly. "The local churches, the names of which are recorded in the various minutes, including this one, are the result of the faithful services of the ministers and representatives of the General Assembly, and these churches, when thus received by the representatives of the General Assembly, then became and composed a part of the General Assembly. Therefore, the right of any local church as a whole to withdraw from the General Assembly is not recognized and does not exist, but those members who prove disloyal to the government and teachings as promulgated from time to time by the General Assembly, or who are otherwise disorderly are to be dealt with as individuals," 15th A., 1920; amended 45th A., 1954.

"If a church is organized and they do not accept the teachings of the Assembly, they cannot be recognized by Headquarters as a Church of God," 15th A., 1920, p. 68.

The acceptance of a congregation or a group of congregations is properly and officially recognized by authorization of the officials of the Church who have such authority delegated to them. This authorization is signified on official forms bearing the seal of the Church, and is given only when the entering group accepts the faith and government of the Church of God. "We further recommend that proper blanks be prepared to show the official connection of churches or association of churches which desire to become connected with the general organization, in order to

show that they have accepted the faith and government of the Church of God and that they seek to become a member of the General Assembly of the Church of God subject to the action of the said Assembly from time to time," 20th A., p. 37.

Local church property: The property held by a congregation is the property of the denomination, and is not to be considered under the sole jurisdiction of that congregation or its trustees. Property held by these groups is held in trust for the general organization. This further comes from the opinion of the Forty-fifth Assembly that no congregational withdrawal is recognized (p. 214). The denominational status of the church and its property exists because of the conformity to the ruling of the General Assembly without regard to the stand of the majority. "That our adopted deed form be used in purchasing real estate for church property, except in states that require using their own deed form. In this event the essential clauses of our uniform deed to be inserted," 31st A., p. 32. All local deeds are to be approved, before final recording, by the state office: "We recommend that all deeds on new local church property be submitted to the state office for approval before they are recorded in their respective counties. This conclusion comes from the decision made on the duties and authorities of local boards of trustees rendered by the thirty-fifth Assembly and recorded on pages 32, 33, and 34 of the **Minutes** of that Assembly. There it is held that the board of trustees may act under the direction of the local congregation, but does not have the authority to withdraw property from the titles of the Church of God. The removal, or defection of a local congregation or board of trustees places title under the state board of trustees.

This principle is further strengthened by the opinion of the forty-fifth General Assembly that no congregational withdrawal is recognized (*Minutes*, p. 215). The denominational status of the local congregation and its property exists because of the conformity to the rulings of the General Assembly without regard to the stand of the majority of the members of the local church. The property, having been purchased by a congregation representing the General Assembly, must be held by the General Assembly for those who are faithful to this distinction, even though this group may be a minority.

THE OFFICES OF THE LOCAL CHURCH

The offices of the church are God's gifts to the church for the purposes of perfecting the saints, fulfilling the work of the ministry, the edifying of Christ's body, bringing us into the unity of the faith, to the knowledge of the Son of God, the whole church to a perfect man, and to the fulness of Christ's stature (Ephesians 4:12, 13). The purpose of this section of this work is to study only the offices of the church; the auxiliaries such as Sunday School will be dealt with in a different section. The offices recognized as being local in extent are pastor, clerk, finance committee, trustees, council, and local conference.

PASTOR

Method of selection: Pastors are appointed by the state overseer; however, he is to give each local church the privilege of expressing its desire for a pastor by secret ballot on official uniform ballots. This ballot is not tantamount to the election or dismissal of a minister. "Inasmuch as the authority of the appointment

of pastors is vested in the state overseer and as local churches are privileged to express their preference for pastors, we recommend that uniform voting ballots be furnished each state overseer from the General Secretary and Treasurer's office and that the voting in local churches be under the supervision of the state overseer personally or by those whom he may appoint," 45th A., p. 34.

Its purpose is advisory and it is to be executed under the jurisdiction of the state overseer and district overseer. This is properly done in regular or announced called conference. On this the government of the church exercises two checks. "Local churches refrain from taking action on the selection of pastors until authorized to do so by the state overseer," 28th A., p. 38. "No conference shall be held in the district except under the direction or supervision of the district pastor or overseer. This does not exclude the authority of the overseer of the state. . .," 13th A., p. 36.

Pastors are to be appointed for a period of two years. This term is ordinarily considered to become effective the second Sunday following each General Assembly. The duration of an appointment may be altered by the state overseer. "That the pastors of local churches be appointed for two years, and in cases of emergency the state overseer be empowered to make changes or fill vacancies whenever necessary," 41st A., p. 26.

Pastoral duties: The pastoral duties fall into two categories; namely, governmental and spiritual. The terminology is used for lack of better. It is recognized that the governing powers of a church office are spiritual, but what is meant is government in matters of polity. The "spiritual," duties are not exclusive of government, but primarily relate to shepherding the

flock of God in matters of faith and practice. Perhaps the distinction is best stated in "government in matters of polity" and "government in matters of life and faith."

Government in matters of polity: It is the pastor's duty to see that all positions relating to the Scriptural exercise of government, discipline, and worship are filled by qualified personnel. The following are the local offices to which he bears this responsibility: the clerk, finance committee, pastor's council (This office is not required as of the essentials of the formation of a local church), male membership, and the congregation sitting in conference. Besides these offices are the offices of the auxiliaries of the church. This properly should be more thoroughly discussed under the heading "Auxiliaries."

It is also the pastor's duty to provide for the free and legitimate execution of each of these offices. He is to provide for their unhampered operation. He is (in the name of the Lord and the church) to exhort and require the full completion of their respective duties. He is to protect each office from having its authority usurped by another office.

In executing these duties it will be necessary for the pastor to prepare for local conference. He shall make provision through the district overseer, and duly execute all his duties in relation to discipline or business to be considered at the conference. (In the absence of the district or state overseer, or their appointed representatives he shall be chairman of the local conference.) He is to see that a regular conference is "announced at least ten days before said conference. When it is necessary to have a called conference, all members of the local church should be notified if possible," 45th A., 1954, p. 36.

He must inform the conference of the representatives to be elected or appointed, the extent of government vested in the conference, and each of its elected or appointed offices.

He is to maintain contact with members of the church who have moved away from the church: "That the pastor check the membership list often and do his best to contact in person or by letter, at least quarterly, members who have moved such a distance from the church that they are unable to attend. The names of members whose addresses are not known are not to be published in the **Evangel**, but inquiry for their addresses may be run in the state papers. Neither are their names to be dropped from the church roll just because their addresses are not known, especially those who are in the armed forces," 46th A., 1956, p. 156.

Government in matters of life and faith: In this area of duty, the pastor is an "under-shepherd" of that "great Shepherd of the sheep." As much as is humanly possible, he is to minister to the individual flock as Christ ministers to the whole body of Christ.

The Scriptural description of this office is multiple, for its duties are manifold. In matters of life and faith, the minister is a shepherd of the flock of God with responsibility to guide and feed the flock of God over which the Holy Ghost has appointed him overseer. This implies a watchfulness over the group in a spiritual concern for their welfare; he must watch for their enemies from without and from within; he must be watchful of their wandering and apostasy. He is a spiritual father of the flock, and therefore, must protect them from doctrinal error within and without the church. He is also to lead them in seeking the fruit of the Word in their lives.

This position is one of trust; this trust relates to the government of the house of God and to holding and delivering of the message of Christ. The responsibility here indicated relates to the care for the entire house of God—its government, its health, its growth, and protection and declaration of God's message.

The pastor must also be a teacher; to him is charged primarily the teaching of the Word of God to the flock of God. This is a duty assigned to pastors through the superintendency of the educational program of the church. This is to include the oversight of the Sunday School, vacation Bible schools, and educational emphasis in any other department or auxiliary of the church. As a teacher, the pastor must be thoroughly grounded in the faith, able to explain and defend it and to supervise others in fulfilling this important duty.

These are primary duties and do not exclude the duties of the ministry in general. These duties continue to rest upon him and are in a sense intensified. They include his calling as ambassador, evangelist, and minister of Christ in His church.*

Qualifications for the pastorate: This section is not intended as a substitute for the general qualifications for the ministry, but only to show the orders of the ministry that can serve in this position and under what conditions they can serve.

The ordained minister and licensed minister may serve in the full capacity of this office without alteration of powers.

These ranks of the ministry fully authorize him to fulfill all the duties of the office—administering the sacraments, performing marriages, conducting confer-

*See Appendix A for a discussion of the Biblical vocabulary descriptive of the ministry.

ences under the overseer's instruction, etc. "That all male licensed ministers be permitted the right to perform marriage ceremonies," 46th A., 1956.

The licensure granted to women does not entitle them to the full office and authority of the pastorate. They may serve as assistants to the district overseer and be appointed to minister to a local congregation, though without the authority of administering sacraments, conducting conferences or participating in the business of conferences, or performing marriages. The right to the tithe for support shall be decided by the state and district overseer. "The pastor or overseer of each district shall have helpers or assistant pastors, who shall be under his supervision, for the care of the churches of the district. The helpers may include women preachers and evangelists. Provisions for the support of these helpers may be determined by the overseer of the state and pastor of the district in joint conference," 13th A., p. 35. "The female ministers are not allowed to administer baptism, Lord's supper, feet washing, nor solemnize the rites of matrimony," 20th A., 1925, p. 40.

The exhorter may serve as pastor by special appointment of the state overseer. Since this order of the ministry is a local order, it is improper for him to serve in the full authority of the pastorate. His licensure does not grant him the authority to conduct conferences, receive members into the church, and administer sacraments, except by special permission of the state overseer and district overseer. This permission is to be granted only in an emergency, and authorizes him to baptize and receive members into the church. "That state overseers with their district overseers, be empowered to authorize exhorters to pastor churches, to baptize, and to receive members into the church

when such authority is necessary or in case of emergency," 45th A., 1954 pp. 28, 29.

He may receive tithe for his support. "Exhorters who are serving as helpers and assistants may receive tithes when available," 21st A., 1926, p. 32. This position is about the same as that of women preachers.

Assistant pastor: This position may be filled by anyone with ministerial status in the Church of God. The proper procedure for the appointment of this office is by nomination of the local church and pastor to the state overseer. The state overseer may then approve and appoint the one nominated for this position. The state overseer also has authority to veto the nomination. "That where assistant pastors are needed, they be nominated by local church and pastor, subject to the approval and appointment of the State Overseer. We further recommend that pastors' wives be considered ineligible for appointment as their assistants," 44th A., 1952, p. 31.

CLERK

The purpose of this office is to provide for an accurate record of all the official proceedings of a local church, from the time of its formation. This record consists of the recorded minutes of all business meetings and conferences held by the local church, and all the official reports made by clerks to the General Secretary-Treasurer and to the state overseer. No action should be considered official unless it is properly recorded in this record; furthermore, it cannot be considered the action of the church unless it is so recorded. "Each local church was advised to keep records of all church proceedings, the Acts of the Apostles given as an example," 1st A., 1906, p. 15. "The clerks of local churches should keep careful and

accurate records of all matters pertaining to the Church work," 13th A., 1917, p. 19.

The individual filling this office must be faithful to the faith and government of the Church of God. "That members who are not loyal to the Church teachings, not be allowed to serve on official boards of local churches," 34th A., 1939, p. 22.

The specific duties of the local church clerk are as follows:

- a. To serve, by virtue of his office, on the finance committee of the church, ("Finance Committee," 25th A., 1930, p. 21),
- b. To serve, as treasurer of the local church if deemed wise by the local church ("Clerks," p. 203 of Supplement),
- c. To record and write "transfers of membership" when authorized by the conference of the local church ("Letters of Recommendation," 22nd A., 1927, p. 32),
- d. "To keep a corrected record of names of all members of the local church,
- e. "To keep a correct record of date of organization of local church, also minutes of all business transactions, such as conferences, loans, property deals, record of property, etc.,
- f. "To keep a correct financial record of receipts and disbursements of all monies coming through the church,
- g. "To make a report at the end of each month to the General Secretary and Treasurer, and send duplicates to state overseer on numbered report forms furnished by the General Secretary's office for this purpose,
- h. "To have a report of receipts and disbursements of all finance coming through the church, ready for the quarterly conference,
- i. "To disburse no money from church treasury only as authorized by the proper authorities (Supplement, p. 232),

- j. To prepare an annual report for the state overseer and General Secretary and Treasurer."

FINANCE COMMITTEE

Each local church should have a committee of three or more charged with the responsibility of checking and disbursing all church funds. The clerk, by virtue of his office, is a member of this committee; the other members shall be elected by the church and pastor's council. One of the other members shall be designated the treasurer of the local church. "Inasmuch as there is an ever increasing responsibility upon those handling money in the churches, we recommend that where practical, local churches have a finance committee composed of the clerk, treasurer, and one other member. The treasurer and third member shall be elected by the church and pastor's council. The duty of said committee shall be to receive and check all funds. All disbursements must be approved by the church in conference. All checks must be signed by the clerk or treasurer and pastor.

"Further, that where possible the bookkeeping system suggested by the Supreme Council be adopted," 25th A., 1930, p. 21; amended 45th A., 1954, p. 32.

In order to fulfill this office, the committee should systematically execute the following duties:

- a. Audit or provide for the auditing of all financial records of the church,
- b. Audit or provide for the auditing of all financial records of the auxiliaries of the church,
- c. Make the results of these audits available to the congregation,
- d. See that all funds of the church and auxiliaries are used for the purposes for which they were solicited, unless legal provision is made for the change,

- e. To see that all disbursements are properly made with the endorsement of two of the members of the committee (the treasurer and one other member),
- f. To approve requisitions made upon the church budget in accordance with the expressed desires of the congregation,
- g. To study the church program with a view toward more efficient financial operation,
- h. To provide for the organization and execution of an annual church budget,
- i. To provide Scriptural and efficient means of collecting funds for the support of the budget.

The persons serving on this committee must be faithful to the faith and government of the church, 34th A., 1939, p. 220. The similarities with the seven appointed in Acts 6 would suggest the following Scriptural qualifications for service on this committee:

- a. They must be men of the church.
- b. They must have an honest report.
- c. They must be filled with the Holy Spirit.
- d. They must be full of wisdom.

TRUSTEES

The office of trustee would seem to be akin to the office of the finance committee; both these offices relate to the temporal concerns of the church. They are different, however, in one important respect; the finance committee is concerned with the treasuries of the church, whereas the trustees are concerned with the real estate of the church. The **Minutes** of the Church require that this office exist in every congregation that holds any real estate. "Each local church or congregation that owns any real estate, such as a church building or parsonage, shall appoint a Local Board of Trustees, to consist of not less than three

members, said board to be selected by the local congregation in business meeting," 35th A., 1940, pp. 32, 33, 34.

The persons serving on the local board of trustees must be male members faithful to the faith, practices and government of the church. The trustees are to be members of the congregation whose property they hold in trust, provided there are enough male members of good standing to occupy this position. There is provision made for special appointment of trustees if this is not the case. "If a sufficient number of qualified male members are not available in any local church to constitute the Board of Trustees, another or others may be selected from another church," 35th A., 1940, pp. 32, 33, 34.

The trustees are normally to be elected by the local congregation in conference. However, the state overseer has authority to appoint trustees in the event of the defection of the congregation or board and in case there are not sufficient male members to fulfill the office.

"The local board shall hold title to, manage and control all real estate owned by the local congregation by which they are selected. All such property shall be used, managed and controlled for the sole and exclusive use and benefit of the Church of God," 35th A., 1940, pp. 32, 33, 34. In executing this charge the board of trustees is a steward and servant of the local congregation and denomination. It is their duty to hold title in the name of the denomination. It is their duty to manage, sell, exchange, transfer and convey the real estate of the local congregation in accordance with the legally expressed desires of the congregation so long as those desires do not violate the authority of any higher board of trustees, courts or officers of the

church, and so long as they do not violate the Scriptural uses of church property.

In order to protect the Church in these matters, the General Assembly forbids the action of the board of trustees the authority of decision. The decision must be made by the local church in a conference moderated by the state overseer, or his appointee; and this conference must make this decision by a two-thirds majority vote. This applies to all real estate management. "The said local board shall have full right, power and authority to sell, exchange, transfer and convey any of the local property held by them or to borrow money and pledge the said property for the repayment of the same, and to execute all necessary deeds, conveyance, etc., provided that the proposition shall first be presented to a regular or called conference of the local church, presided over by the state overseer, or one whom he may appoint, and the said project shall be approved by a two-thirds vote," 35th A., 1940, pp. 32, 33, 34.

The central government of the Church of God also governs the matter of property titles. The General Assembly rules that property is the possession of the denomination; hence, there are certain limitations placed on its use and disposition.

- a. No real estate purchases are to be made without the understanding and approval of the state overseer, and the district overseer, 39th A., 1944 p. 233.
- b. No real estate purchases are to be made contrary to the uniform deed form of the church. "That our adopted deed form be used in purchasing real estate for church property, except in states that require using their own deed form. In this event the essential clauses of our uniform deed to be inserted," 31st A., 1936, p. 32. "That all deeds on new local church property be submitted to the

state office before they are recorded in their respective counties," 46th A., 1956, p. 152.

- c. No buildings are to be constructed without the understanding and approval of the state overseer, and the district overseer, 39th A., 1944, p. 23.
- d. No disposition of local real estate is to be made by a local conference unless it is moderated by the state overseer or his appointee, 35th A., 1940, pp. 32, 33, 34.

This principle also dictates the handling of property of a congregation and board of trustees that defects.

- a. If the congregation defects or is disbanded, the trustees may continue to hold title provided they are faithful to the Church and provided they hold title "for the Church of God generally in the state where located. . . ."
- b. Ultimately, the local board must "convey the local property to the State Board, to be used and disposed of by it for the use and benefit of the church in that state generally. . . ."
- c. The state board may in turn use the property proceeds from its sale "for the founding of another church in the state, or the promotion of one already existing."
- d. If the local board of a defecting or disbanded church refuses to accept these terms, the state overseer has the authority to declare their offices vacant and the title of local property automatically is placed under the state board. "If the local board has also ceased to exist or to perform its duties, then the state overseer shall have the right to declare all offices thereon vacant, and the State Board for that state shall automatically then hold title." The state overseer may, however, appoint other trustees "to hold the property for the Church of God," 35th A., 1940, pp. 32-34.

The local congregation has full authority in the appointment of local trustees. It is also the authority of the congregation to declare trusteeships vacant in

the event of the death or disqualification of a trustee; with this authority of declaring a vacancy, the congregation has the authority of appointing an interim trusteeship. This interim appointment has the full authority of the permanent appointment. The interim trusteeship will be in effect until the next regular appointment. Disqualification for a trusteeship may consist in departure from the faith and practices of the church, incapacity or unwillingness to serve. "If at any time, any member of any Board of Trustees shall cease to be a member in good standing, or if by reason of death, removal, incapacity, or unwillingness to perform all duties of his office, his place on the board may be declared vacant; . . . on a Local Board by a local church conference; the same power that declares said office vacant shall appoint a person to serve until the time for regular appointment, and the one so appointed shall have all powers held by the one removed," 35th A., 1940, pp. 32-34.

In the event the majority of or all of the local congregation and trustees discontinue fellowship with the denomination without declaring the trusteeship vacant and providing for a proper appointment of trustees faithful to the Church of God, the state overseer may appoint another board of trustees to hold the property for the Church of God. However, the Church of God does not recognize congregational withdrawals; each individual is treated as having defected.

If the congregation continues with the denomination and fails to do its duty in declaring vacancies, the state overseer may appoint other trustees. "However, in the event the majority, or all, of the local church depart from the faith or decide to discontinue fellowship with the organization, the state overseer

shall have power to appoint other trustees to hold the property for the Church of God," 35th A., 1940, pp. 32-34.

PASTOR'S COUNCIL

"That local church and pastor select annually such men as are qualified, and shall be needed to counsel with and work under the pastor in carrying on the local church." The members of the council are to be elected by vote of the male members of the local church present in conference.

This group is not to usurp the authority of the local church conference; its purpose is to assist in executing the program of the congregation in particular and the denomination in general. Its work is executive rather than either judicial or legislative; that is, this council is to aid the pastor in guiding the congregation in the most effective attainment of its projects and aim.

According to the Scriptures, "elders" (bishops or stewards) were appointed in every church (Titus 1:5-7; Philippians 1:1; James 5:14). The group of bishops or overseers in the local church is similar in purpose and work to the pastor in his purpose and work; however, neither is to usurp the authority of the other. The council is to assist the pastor in his government of the church in matters of polity and in matters of faith and practice.

The same high qualifications of morals, spirituality and loyalty to the Scriptures and the church rest upon these brethren as rest upon the general ministry. The qualifications may be particularly stated as the following: blameless, the husband of one wife, a capable ruler of his own house, not selfwilled, not given to wine, not soon angry, not quarrelsome (striker),

not covetous for gain, a lover of hospitality, of good men, sober, just, holy, temperate, faithful to the Scriptures, taught and able to teach, mature in the faith, and of good report of those outside the church.

The ministerial functions of this office show its intensely spiritual character. These are leadership functions and they relate to the bearing of the individual in his life and service and also to the responsibility of the individual to the institutional life of the church. Of the former relationship, a member of the pastor's council must bear with dignity and humblemindedness the spiritual authority of the position; he must give wise and prudent example in life and character. Members of this group must be exemplary in charity and obedience seeking the unity of Christ's body by the unity of faith and the fullness of Christ's stature. These men must seek the fruit of the preached Word by cultivating among themselves and the members of the church the graces of Christ and the ministry of evangelism. Complementary to this, they must also guard individuals against apostasy, and seek to return the apostate.

Their responsibility to the institutional life of the church is an outgrowth of the former. This body of men is to protect the church against perversion of its message or purpose by assisting the pastor in his doctrinal defence of the church, in visiting the sick and praying for their healing and spiritual strength, governing all auxiliaries of the church that they maintain Scriptural principles, programs and modes of operation, and in maintaining Scriptural church government and the polity of the Church of God.

The pastor, by virtue of his office, presides over the meetings of this group, unless this position is yielded to the state overseer or he, by virtue of

his office, assumes this responsibility. The clerk is a member of this group by necessity of his office and duties.

LOCAL CONFERENCE

Conferences are to be held in each congregation quarterly, and as occasion demands for called conferences. "A church conference is a business meeting for the purpose of transacting any business necessary for the operation of the local church. There are two kinds of conferences: first, regular conferences which are called or set for any regular designated time by the pastor and church: second, called conferences by the pastor and church to take care of business arising between the regular conferences. This does not exclude the rights of the state and district overseers to call or moderate conferences in local churches," 45th A., 1954, p. 36; amended 46th A., 1956, p. 151.

The pastor is to make full provision for these conferences; however, it is the duty of the state and district overseers to enforce this practice. The pastor's duty in relation to the conference is stated under the section entitled "Pastor." "That the state and district overseers see that quarterly conferences are conducted in each local church in their respective state or territory," 37th A., 1942, p. 36.

Either the state overseer or the district overseer may moderate a local conference. The pastor of the local church may moderate the conference with permission from the overseer of his district: "It shall be the duty of the district overseer to conduct a conference in each of the churches on his district quarterly. However, he may authorize the local pastor to conduct the conference," 41st A., 1946, p. 29. "No con-

ference shall be held in the district except under the direction or supervision of the district pastor or overseer. This does not exclude the authority of the overseer of the state which is fully explained in **Minutes** of previous Assemblies," 13th A., 1917, p. 36.

There are two methods of constituting a local conference. The first method is to declare the male membership of the local church in conference. "The conference shall consist of all male members of the local church who wish to attend." This is the required pattern if there are enough faithful male members in the congregation to hold conference. The second of the two methods is to constitute the conference from ministers. "However, where there are not any male members or where a sufficient number of active male members are not available in a local church to assist in conducting conference, the state or district overseer and two or more ministers whom he may select shall make full disposition of all matters that may demand attention." Either conference shall have the full authority to dispose of all matters locally.

Minutes are to be kept of all conferences by the local church clerk. "Each local church was advised to keep records of all church proceedings, the Acts of the Apostles given as an example," 1st A., 1906, p. 15. "The clerks of local churches should keep careful and accurate records of all matters pertaining to the Church work," 13th A., 1917, p. 19. These minutes constitute the only official record of conference action; these minutes are to be passed on to each succeeding clerk so as to constitute a complete record of the life of the local church.

The conference is the chief governing body of the local congregation; all elected offices, committees, and councils are answerable to this group. It is primarily

responsible for the program and spiritual life of the local church; hence, there comes under its care all the matters of local government generally.

The limitations placed on the local conference: It is not within the power of this conference to pass any decision contrary to the faith, practices, or polity of the denomination, or of itself as a congregation. It is not within the power of this conference to usurp the authority of any higher court or officer of the church. This conference does not have authority over real estate transactions contrary to the advice of the state and district overseers. The congregation is not a sovereign body, and hence has not power to rule on matters of faith and life except as ordered by the General Assembly, of which it is a member. In matters of discipline it is not sovereign; hence, its decisions may be appealed. It does not have the authority to take any action on the tenure or selection of a pastor until authorized to do so by the state overseer. When authorized to take action, it cannot have authority to go beyond the advisory capacity; it cannot elect a pastor; this is an authority of the state overseer. In the discipline of a minister who is also a member of the local congregation, the local conference is required to support the action of the state board. The conference does not have authority to establish fellowship with an individual that has broken fellowship with another congregation of the Church of God. Fellowship must be renewed with the congregation with whom it was broken; see "Discipline."

The powers of the local conference: The conference receives and makes proper disposition of the quarterly financial report of the church presented by the clerk. See "Duties of Church Clerks."

"The local church has a right to appoint a committee

in conference to look after some affairs of the church. Such a committee, however, is to do nothing that would conflict with or violate the local, state, and General Church program and government or create confusion," 46th A., 1956, p. 151.

The committees that may be appointed may include such permanent committees as the trustees, pastor's council, and finance committee. For the method of selecting these groups see each respective division. This would also give the congregation the right to appoint certain special committees, provided the authority of some higher court or officer is not violated.

The local conference may elect its clerk.

The local conference may review the work of all committees, auxiliaries, and employees of the church. This duty necessarily falls on the local conference if the church does not have a pastor's council.

The suggested order of business in the local conference is as follows:

"Reading of the minutes of the previous meeting.
Financial reports of various departments of the church.

Other reports of committees, etc.

Transfer of membership, if any.

Unfinished business left from previous meeting.

New business."

The above is the order for regular or called conferences of the church, unless the conference is limited by special parliamentary motion. "The regular conference should be announced at least ten days before said conference, all members of the local church should be notified if possible," 45th A., 1954, p. 32.

The conferences should be conducted according to the basic principles of a generally recognized system

of parliamentary procedure. For aid in this a simplified group of basic rules is appended to this book.

LOCAL DISCIPLINE

The local conference further has the power to discipline disorderly members. There are certain principles of action stated by the General Assembly which guide the local conference so the purpose of Scriptural discipline may not be violated.

According to the Scriptures, there are two main purposes of discipline; the saving of the erring, and the purification of the body of Christ (1 Corinthians 5:4-7). It is first the spirit of discipline and correction to save the one who has fallen into error; this is exhibited in Christ's own instruction on correction (Matthew 18:15-17), and it is the guiding Scripture for the "Proper Procedure in Dealing with Members" passed by the thirty-first Assembly (p. 34) and amended by the thirty-eighth Assembly.

The second purpose in discipline is to protect the Body of Christ against the leaven of unrighteousness. While it is known that there is no infallible discipline in the visible Church, it is the duty of the members and ministry of the visible Church to do sincerely all they can to guard the virtue of the Church. This principle gives the authority of excommunication, which is declared in the Scriptures cited above. This excommunication is to be considered seriously by the Church and those disciplined (Matthew 18:17-18). The Church sustains the obligation to seek earnestly the mind of Christ, and the disciplined member must fear lest he be found in the wrath of God and condemned.

The local conference has the authority to discipline

only members who are not ministers. Ministers are disciplined by a state board of ordained ministers, and the local conference of which he is a member is required to execute whatever action is stated by this board. "That a minister who has been tried by a State Board and his license ordered revoked and the local church where his membership is instructed to withdraw fellowship, that the local church be required to carry out the decision of the State Board," 35th A., 1941, p. 48.

The order to be followed in matters of local discipline is given in the following statement of the General Assembly. "Upon recommendation of the Twelve Councilors, the following has been found to be the proper procedure in dealing with members and ministers.

"If a member who is not a minister shall be guilty of any offense which makes it necessary to deal with the member, charges shall be made, and the erring member given not less than three days' notice, where practical, of the time and place of which said charges shall be considered. The members shall have a right to be heard at the conference. The conference shall consist of all male members of the local church who wish to attend. However, where there are not any male members or where a sufficient number of active male members are not available in a local church to assist in conducting conference, the state or district overseer and two or more ministers whom he may select shall make full disposition of all matters that may demand attention. The conference shall make such order in reference to the charges as it shall find to be scriptural and proper," 31st A., 1936, p. 34; amended 38th A., 1943, p. 30.

It is important to notice the elements that are required in a conference that concerns matters of dis-

cipline. The decision of the local conference is subject to appeal and review; this is true whether the conference is conducted with local male members or ministers selected by the respective overseers. For this reason, it is imperative that conferences be conducted according to established procedure. The decision may be appealed for any violation of the above statement; an itemization may be of value here.

(1) The accused member must know why he is being tried, where the trial is to take place, and when it is to take place; notice of this is to be given him at least three days prior to the trial, if practical. If it can be shown that the pastor or other official of the church could have given such notice and did not either for negligence or wilfulness, the trial can be ruled unfair and the member given another trial.

(2) The accused member must have the opportunity to speak in his own behalf at his trial. This reasonably involves the right of presentation of evidence and witnesses. This does not give the right to extend the trial unduly, but the church must give the accused the right of speech; failure to do this creates ground for an appeal of the trial.

(3) The accused must have the protection of an unbiased and fair moderator. Prejudice, by the moderator, against the accused warrants a new trial. "Where a state overseer is serving as pastor or has relatives who are members of this church, or other conditions that would render him incapable of giving a fair trial to an offending member who has been excluded from the church, he has a right to appeal his case to the General Overseer, who shall select two ordained ministers to sit with him to decide whether or not the offending party should have another trial," 28th A., 1933, p. 43. By principle this ruling applies to any moderator

—pastor, district overseer, or state overseer—and would warrant an appeal from either the local conference or state board.

(4) Discipline for an accusation not Scriptural or not held by the **Minutes** of the General Assembly is subject to review and appeal from the local conference.

In order to appeal a decision, the member must notify the state overseer in writing within ten days of his desire. "If the complainant or defendant is not satisfied with the decision of the conference, he or she shall have the right to appeal to the State Board, by giving notice in writing within ten days after the decision of the local church of his desire to appeal to the state overseer, who shall in turn take the matter up with the local church officials," **Ibid.**

CHAPTER II

DISTRICT GOVERNMENT

The Scriptures support a degree of centralization as will be noted in the section on the General Government and General Assembly of the Church of God. This is a recognition of bodies of men drawn from the local level. A case in point is the Jerusalem Council (Acts 15). This group is made up of apostles and elders (15:4), which represents that group of men known as apostles appointed by the direct act of God (which the Church today cannot reproduce), and the eldership which is a local office of oversight and spiritual government (Acts 20:28-38; Philippians 1:1; Titus 1:5-9).

The apparent conclusion of this is that it is not Scriptural to create by government or implication an episcopalian order of bishops. The Scriptural emphasis is that all those who have oversight of the flocks of God are bishops, elders, stewards, etc. Therefore, the extension of government beyond the local level is by the district, state, or national (or general) gathering of all the elders of the Church, or as in the case of the Jerusalem Council a representative group of elders.

The Church of God attempts to fulfill this by its local, district, state or provincial, and general governmental levels. Each group is a gathering together of

the ministry or eldership within its bounds. Since the qualifications for the eldership have been discussed in the local level, it will not be necessary to reproduce them here. Suffice it to say that the same spiritual demands follow through, and that the same spiritual privileges follow through that are accepted or enjoyed on the local level.

It is necessary that some particular ones of the bishopric should be set apart to moderate, to plan, and to execute the will and government of the Church. This is shown in the Jerusalem Council by the fact that James is apparently the moderator (Acts 15:13, 19), and he speaks the conclusion of the discussion. It is also to be noted here that this group sent out Paul, Barnabus, Judas, and Silas (Acts 15:22) to make the decision known among the churches. This has further Scriptural evidence in that Paul and Silas went from church to church confirming them (Acts 15:40, 41); Paul had the authority to place Timothy in Ephesus (1 Timothy 1:3), and to place Titus at Crete (Titus 1:5). It is to be further noted that Titus had a delegated authority to ordain elders in every church (Titus 1:5).

The Church of God attempts to fulfill these extensions in its order of government beyond the local level. The district level is moderated by the district overseer, or elder; and the district convention is primarily composed of the ministry of the district, though laymen do attend. The state level is moderated by the state overseer or elder, and is composed of the ministry of the state, though again the laity does attend. The laymen do not participate in this level of government. The General Assembly is moderated by the General Overseer or elder, and is composed of the ministry and laity of the whole Church. The division between the

General Assembly and the General Council is discussed under its respective area of study. The general level is the only level of government that may take up measures that would alter the faith, practices, or government of the Church; the other bodies meet in order to expedite the work and position of the General Assembly.

We shall now take up each level more minutely in the order mentioned above.

THE DISTRICT GOVERNMENT OF THE CHURCH OF GOD

The boundaries of the districts in the Church of God are determined by the state overseer. "The state overseer shall decide the bounds of each district," 42nd A., 1948, pp. 29, 30. The purpose of such districting is that the work may be organized and expedited. Usually, the districts are so set up as to share the oversight of the churches equally among several ministers.

Certain powers rest within the districts; therefore, they are organized with a district overseer as supervising minister, and a district convention as the body of action. The work of each of these is of an executive nature, and cannot alter in any way the faith, practices, or polity of the Church.

The district overseer is the supervising minister of a given district, with authority to direct the evangelistic, promotional, and disciplinary program of the district, under the approval of the state overseer. His appointment is in the authority of the state overseer: "Each district shall be under the care and supervision of a district overseer, appointed by the state overseer," 41st A., 1946, p. 29.

Duties of the district overseer: The specific duties of the district overseer are fixed by the General Assembly and are set forth in the **Minutes**. They are as follows:

- a. To conduct or appoint another minister to conduct local quarterly conferences: "It shall be the duty of the district overseer to conduct a conference in each of the churches on his district, quarterly. However, he may authorize the local pastor to conduct the conference," 41st A., 1946, p. 29. "no conference shall be held in the district except under the direction or supervision of the district pastor or overseer. This does not exclude the authority of the overseer of the state which is fully explained in Minutes of previous Assemblies," 13th A., 1917, p. 36. "That the state and district overseers see that quarterly conferences are conducted in each local church in their respective state or territory," 37th A., 1942, p. 36. "No pastor has the right to hold a conference without permission from the district overseer," 22nd A., 1927, p. 32.
- b. To promote evangelism within the district: "He is to see that a general evangelistic effort is put forth in his district during the year," 41st A., 1946, p. 29.
- c. To promote the state convention program: "He shall see that the state program is carried out in the churches of his district," 41st A., 1946, p. 29.
- d. To attend the state convention and his district convention: "It is his duty to attend his district convention and the state convention," 41st A., 1946, p. 29.
- e. To assist in pastoral appointments if needed: "It is his duty to assist the state overseer in the appointment of pastors, when called upon to do so," 41st A., 1946, p. 29.
- f. To approve changes in buildings and building sites and the purchase of building sites of the local churches: "It is his duty, together with the state overseer, to pass upon the selection, purchase, and

- construction of all church properties on his district," 41st A., 1946, p. 29. "That location and plans for new church buildings and parsonages be submitted to and approved by the state and district overseer in their respective territories," 35th A., 1940, p. 30.
- g. To serve as district Sunday School and youth director for his district, or request the appointment of another; "He is, by virtue of his office, district superintendent of the Sunday School and Y.P.E., but if the work requires, the state superintendent may appoint an assistant to serve in this capacity," 41st A., 1946, p. 29.
 - h. To approve the transfer of membership of an individual to a more distant church: "No member should be allowed to transfer his membership from a church nearest to him to another which is farther away except it be approved by the state and district overseers," 22nd A., 1927, p. 32.
 - i. To assist in forming a conference of ministers to act as a local conference for a church that does not have sufficient loyal male members to conduct business: "However, where there are not any male members or where a sufficient number of active male members are not available in a local church to assist in conducting conference, the state or district overseer and two ministers whom he may select shall make full disposition of all matters that may demand attention," 31st A., 1936, p. 34; amended 38th A., 1943, p. 30.
 - j. To approve reinstitution of excluded members in the event the congregation that disciplined them has been disbanded: "Parties who have been excluded from any local church shall not be admitted to membership in any other local church until fellowship has been established in business session with the church from which they were excluded. And where the church has been disbanded where he was a member, his case must be passed on by the state overseer of the state where he was excluded and the district pastor where he now lives," 29th A., 1934, p. 56.

- k. To approve applicants for the ministry before the action of the local conference and after conference with the state overseer: "That the local church or churches should refrain from taking action or setting forth applicants for the ministry until the district pastor has conferred with the state overseer and that he be authorized to do so by the overseer of the state," 25th A., 1930, p. 22.
- l. To sign the credentials of exhorters: "That the Church have an order of the ministry known as exhorter, whose license is signed by the district pastor where his membership is and endorsed by the State Overseer," 20th A., 1925, p. 37; amended 45th A., 1954.

Nature and function of the district convention: The district convention is not discussed in the **Minutes** of the General Assembly, except as miscellaneous duties are referred to it in the course of explaining other business. For this reason what is said here will be gathered from those scattered references, and what has been established by precedent. It should be clear that this is no effort to say what the district convention should be, but an observation of what it has become.

There are certain principles which limit its powers, and these may be stated with certainty. The General Assembly is the only body that has the authority to make decisions on doctrine, practice and polity of the Church of God; therefore, no lower court, as the district convention, can express itself contradictorily to the official position of the General Assembly. This means specifically that it cannot add to or take from the official statements of the Church.

The district convention is an annual meeting of the ministry and laity of the Church of God in a given district. The purpose of it is to aid the churches of the district to carry out effectively the promotional and evangelistic aims of the Church. This is established

in the duties of the district overseer. The convention is usually divided into two types of sessions: devotional and business. The devotional services are intended for the attendance of all. The business sessions are attended primarily by the ministry of the district; it is from these sessions that the program for the district is decided upon and set forth.

The specific functions assigned to the district convention by the General Assembly are as follows:

- a. The promotion of the Sunday School and Young Peoples' Endeavor program of the district: "That each state have a State Sunday School Convention and a District Sunday School Convention," 23rd A., 1928, p. 25. The Y.P.E. phase of the convention is apparent from the fact that the district overseer is the district Y.P.E. director by virtue of his office (41st A., 1946, p. 29).
- b. The promotion of both home and foreign missions: "That state and district overseers keep the mission cause before the people in their convention work, and that an offering be taken in each district and state convention and that our members on the field be notified in time to give them a chance to bring or send their mission offerings." The district convention offering is made up of five per cent of the tithes paid into the local churches and the offerings given in the district convention. This offering is divided equally between home missions and foreign missions. "That local church raise in offerings an amount equal to 5 per cent of the tithes paid, and that 50 per cent of this amount and 50 per cent of all mission money raised in the district convention be kept in the state in which it was raised, to be used to assist small churches. The other 50 per cent of these amounts is to be sent to the General Secretary," 30th A., 1935, p. 37.

CHAPTER III

STATE OR TERRITORIAL GOVERNMENT

The boundaries of state and territorial government are decided by the General Executive Committee; though the **Minutes** do not so state, this seems to be an authority *ex officio*.

The state level of government is broader than the district level and holds power not delegated to the district. The state level is the ecclesiastical court immediately above the local, because it is the next level that exercises the primary powers of government such as discipline, and ministerial supervision (licensure, ordination, etc.). These powers do not exist in the district level. There are four governmental bodies on the state level; the state overseer, the state council, the state board, and the state board of trustees. This government in turn is an expression of the higher authority of the General Assembly, and in a lesser degree of the will of the state convention and the state ministers' meetings.

STATE OVERSEER

A state overseer serves to moderate and direct the program and government of the Church on a state level. The state overseer is appointed by the General

Executive Committee for a two-year term of service, and he may succeed himself only once in the same state, except by special permission in mission states. No state overseer may serve in this office more than eight consecutive years except in the mission states. Tenure continues through the first Sunday after the General Assembly on which his term expires. Except for interim appointments, all state overseer appointments are made at the General Assembly. He may be dismissed from state overseership by the authority of the General Executive Committee.

The state overseer is expected to take up residence in the state or territory to which he is appointed.

The **Minutes** state all these matters comprehensively in the following excerpts:

“That state overseer shall be appointed by the General Executive Committee, and shall be responsible to said Committee for his department and the carrying out of his duties.

“His term of office to be two years, terminating the Sunday following the close of the General Assembly. He cannot serve more than eight consecutive years and only four years in one state. (This does not apply to mission states.) He may be eligible for re-appointment after serving in some other capacity for at least two years.

“He is expected to live in the state or province over which he is made overseer.” Revision authorized by the 46th A., 1956, pp. 169, 170.

Duties of the state overseer: The areas of the state overseer's authority are executive, supervisory, promotional, appointive, and disciplinary. These areas will be studied in that order.

The executive duties of the state overseer are as follows:

- a. Maintain monthly reports to the General Headquarters; these reports pertain to state tithes, ministers, and churches in the state.
"The state overseer shall make monthly reports to the general overseer on forms prepared for such reports," 46th A., 1956, p. 170.
"To report the organization of new churches to the general secretary-treasurer on forms prepared for same," 39th A., 1944, p. 23; amended 46th A., 1956, p. 169.
"To discontinue inactive churches; sign a report of same on forms prepared for this use and send to the general overseer," 42d A., 1948, pp. 29, 30; amended 46th A., 1956, p. 169.
- b. Maintain a continuity of records for his successor:
"To leave all records pertaining to the state work, such as ministers' reports, church clerks' reports, ledgers, financial records, state board decisions, or any other record of importance, in the files in the state office for successor's information," 25th A., 1930, p. 21; amended 46th A., 1956, p. 170.
- c. Receive and hold all reports from all bodies under his supervision: namely, churches and ministers.
Church reports: "The local church clerks be instructed to send a copy of the monthly reports sent to Headquarters to their respective state overseers," 30th A., 1935, p. 38.
Ministers: "That the exhorter must be active in the ministry, and that he be required to pay tithes and to make monthly reports to the state overseer and to general headquarters," 42d A., 1948, p. 27.
"That the ministers make a duplicate of the report they send to Headquarters, and mail same to the state overseer on the first of each month," 30th A., 1935, p. 37.
- d. Determine the boundaries of the districts of his state: "To decide the bounds of each district in his state or territory," 42d A., 1948, pp. 29, 30; amended 46th A., 1956, p. 169.

- e. Transfer members from disbanded churches to active churches convenient for them: "To transfer members of churches which have ceased to exist, to the church most convenient for the member," 42d A., 1948, p. 28; amended 46th A., 1956, p. 169.
- f. Execute the financial program of the state in co-operation with the state council and the General Executive Committee: "Before launching large financial state projects, he is to have the approval of the General Executive Committee," 44th A., 1952, p. 35; amended 46th A., 1956, p. 169.
This principle includes the expenses of the youth directors of mission states in going to and from the General Assembly: "The matter of expenses for youth directors of the mission states to the Assembly be left to the state overseer, his board, and the General Executive Committee. . .," amended 45th A., 1954, p. 29.
This further requires that state overseers establish a uniform bookkeeping method in the state office: "That a uniform system of bookkeeping be set up for every state," 42d A., 1948, p. 28.

The supervisory duties of the state overseer are as follows:

- a. The general supervision of all churches within the state; this applies to the following relations:
 - 1. The setting in order of churches: "Approve the setting in order of churches before organization is effected," 39th A., 1944, p. 23; amended, 46th A., 1956, p. 169.
 - 2. Approval of building sites and building plans, and the checking of deeds on local property: "Approve the selection, purchase, and construction of all church, parsonage, or Sunday School properties, together with the respective district overseers," 39th A., 1944, p. 23; amended, 46th A., 1956, p. 169. "That location and plans for new church buildings and parsonages be submitted to and approved by the state and district overseer in their respective territories," 35th A.,

- 1940, p. 30. "That all deeds on new local church property be submitted to the state office for approval before they are recorded in their respective counties," 46th A., 1956, p. 152.
3. Seeing that quarterly conferences are held in each local church; though this is largely delegated to the district overseer, it is the primary responsibility of the state overseer: "No conference shall be held in the district except under the direction or supervision of the district pastor or overseer. This does not exclude the authority of the overseer of the state which is fully explained in Minutes of previous Assemblies," 13th A., 1917, p. 36. "That the state and district overseers see that quarterly conferences are conducted in each local church in their respective state or territory," 37th A., 1942, p. 36.
 4. Conducting local conferences by special ministerial board in churches where there are not enough local male members to conduct business: "However, where there are not any male members or where a sufficient number of active male members are not available in a local church to assist in conducting conference, the state or district overseer and two ministers whom he may select shall make full disposition of all matters that may demand attention," 31st A., 1936, p. 34; amended 38th A., 1943, p. 30.
 5. Approval of advertising schemes within the local church: "That the churches refrain from allowing advertising schemes such as song books, fans, pencils, and other commodities as are used by professional advertising agents, except when same is under the supervision of the local pastor and state overseer, and when such advertising is done all money collected must be turned over to the local church treasury," 33d A., 1938, p. 49.
 6. Guiding local churches in the use of their surplus tithes: "The remaining surplus (above tithe of tithes sent to state and general headquarters—ten percent to each office—and ministerial

salaries and expenses) to be used for the benefit of the ministry as may be decided by the state overseer, pastor, and local church, and that churches having surplus tithes be encouraged to sponsor a work in a new field within the state or in some state or territory," 43d A., 1950, p. 15.

7. Reminding local churches of their delinquency in their mission quotas: "That each state overseer remind the churches of their delinquency when they fail to raise their quotas regularly," 30th A., 1935, p. 37. This applies particularly to the five percent of local tithes required of churches, since many states no longer require a set sum for each member of the church.
- b. The supervision of all ministers, whether active or inactive, within the state; this applies in the following relations:
 1. Approval of applicants for the ministry before the action of the local church: "That the local church or churches should refrain from taking action or setting forth applicants for the ministry until the district pastor has conferred with the state overseer and that he be authorized to do so by the overseer of the state," 25th A., 1930, p. 22.
 2. Investigation of, with his state council, applicants who are divorced and remarried before approval of their licensure as an exhorter: "That no applicant whose former companion is living or his wife's former companion is living (or vice versa) be considered eligible for exhorter's certificate, except when the records of such parties are investigated and approved by the respective state overseer and his council and the General Executive Committee concurs in the worthiness of the applicant prior to his being set forth by the local church," 44th A., 1952; amended 45th A., 1945, p. 29.
 3. Supervise the examination of ministers within the state: "He is to supervise the examinations of all applicants for the ministry and pass on

- all questionnaires of applicants." 42nd A., 1948, p. 30.
4. Endorsing to the General Overseer the applications of worthy applicants to the ministry: "He is to endorse the application of those considered worthy before they are submitted to the General Overseer," 42nd A., 1948, p. 30.
 5. Approval of an exhorter's elevation to the rank of licensed minister: "The exhorter may be promoted to the rank of licensed minister when deemed qualified by the state overseer and others concerned," 42nd A., 1948, p. 27.
 6. Approval of a licensed minister's elevation to the rank of ordained minister; this is nowhere stated specifically in the **Minutes** but it is drawn from the fact that all applications must be approved by the state overseer, and the local church is not permitted to take action on the setting forth of an applicant before approval by the state overseer.
 7. Endorsement of all ministerial papers in the state: "To . . . sign credentials of all ministers in his territory who have been approved by the General Overseer, or return such credentials to the General Overseer giving reasons for not signing them," 42nd A., 1948, p. 30; amended 46th A., 1956, p. 169. "That the church have an order of the ministry known as exhorter whose license is signed by the district pastor where his membership is and endorsed by the State Overseer," 20th A., 1925, p. 37; amended 45th A., 1954.
 8. Supervision of ministers within the state but not under ministerial appointment: "That when a minister moves to another state without assignment that he notify his former and present overseers at once. Further that he give his present state overseer information about himself and family, previous ministerial work, what he would like to do, and how long he plans to remain in the state," 45th A., 1954, p. 28.
 9. Supervision of pensioned ministers within the state and restrict full time appointments from

them, except in necessity: "That state overseers refrain from appointing pensioned ministers as full-time pastors except in cases where active ministers are not available. There is no objection, however, to a retired minister serving as supply pastor," 42d A., 1948, p. 28.

10. Authorization of exhorters to pastor, receive members and administer the sacrament of baptism: "The state overseer with the district pastor may authorize exhorters to pastor churches, baptize, and receive members into the Church when such authority is necessary or in case of emergency," 45th A., 1954, pp. 28, 29; amended 46th A., 1956, p. 169.
- c. The supervision of all conventions within the state; this relates particularly to the state convention, state ministers' meetings, district conventions, and the Sunday School and Young Peoples' Endeavor convention which may be held in conjunction with the state and district conventions.
 1. The state convention and district conventions: "He shall conduct a convention on each district once each year or group two or more districts for one convention, and at least one state convention, giving general instructions in doctrine and general interests of the Church," 42d A., 1948, pp. 29, 30; amended 46th A., 1956, p. 169. It is evident from this statement that these conventions are largely promotional in nature, and will be discussed from that standpoint under the promotional duties of the state overseer. The purpose of mentioning them here is to point out that the state overseer is the moderating minister.
 2. The state and district ministers' meeting: "He shall call district or state ministers' meetings or prayer conferences to arrange for state program," 42d A., 1948, p. 28; amended 46th A., 1956, p. 169. These meetings are in part promotional, but their primary purpose is to serve as a business meeting of the ministry of the district or state; such programming is under

the supervision and moderation of the state overseer.

3. The Sunday School and Y.P.E. state and district conventions: "That each state have a State Sunday School Convention and a District Sunday School Convention," 23d A., 1928, p. 25. These meetings have long been associated with the state and district conventions; this has become established by precedent rather than by direct action of the General Assembly. Subordinate to this duty of the state overseer is the capacity that he holds in relation to the auxiliaries within the state: He is the state superintendent of Sunday School and Y.P.E.'s: "The state overseer is and shall be, by virtue of his office, the state superintendent of the Sunday School and Y.P.E. and if in his opinion the work so requires, he may appoint an assistant to serve in this capacity," 25th A., 1930, p. 21. He is to supervise the drafting of the state program for Sunday Schools and Y.P.E.'s: The state youth director (other than the state overseer) is "to draft a state program for the Y.P.E. and Sunday School, under the supervision of the state overseer," 39th A., 1944, p. 43.
- d. The supervision of all boards and committees within the state program; this applies to the four regular committees of the state—state council, state board, examining board, and state board of trustees.
 1. The state council: The state overseer is the ex officio chairman of the state council. He supervises the work of this group in arrangements for meetings and gathering of the agenda for the meetings; in reality, however, it is a council to the state overseer and is not supervised by the state overseer in its official actions: "That the ministers of each state, in conference, elect a board of councilors to the state overseer (the state overseer serving as ex-officio chairman) after the following order. . . ,” 43rd A., 1950, pp. 19, 20.

2. The state board: The term "state board" is used to designate the disciplinary board empowered to hear charges against ministers, and appeals from trials on the local church level. The disciplinary action of this board will be discussed under another division.

The purpose of discussion here is to point out that it operates under the supervision of the state overseer since it is appointed by him, represents a governmental arm of the state overseer's office, and in the case of ministers may be waived and the case may go directly to a board appointed by the General Executive Committee at the consent of the state overseer, 33rd A., 1938, p. 50.

3. The state examining board for the ministry: The state overseer has the supervision of all ministerial examinations within his state; they are appointed under his authority, and they serve him in the recommendation of acceptance of ministerial candidates. "He is to supervise the examinations of all applicants for the ministry and pass on all questionnaires of applicants. He is to endorse the application of those considered worthy before they are submitted to the General Overseer," 42nd A., 1948, p. 30.
4. The state board of trustees: The state board of trustees is under the supervision of the state overseer, because it is appointed by him, and acts under his consent in the transfer of real estate. The state overseer shall consent to the transfer of property from one local congregation to another, or from the state to a local congregation: "The above State Trustees shall also hold title to manage or cause to be managed, and control properties in places where no church has been organized," 42nd A., 1948, p. 33. "Provided further, that the State Board of Trustees be and same is hereby authorized and empowered with the consent of the State Overseer, to transfer and convey to a Local Board of Trustees. . .," 43rd A., 1950, p. 17.

The state overseer shall consent to any transfer or real estate agreement involving as much as five hundred dollars: "The State Board shall have the right to sell, transfer and convey, or to borrow money and pledge the property to secure the repayment of the same, and at any time the said board shall think best, provided the state overseer shall consent thereto, and provided further that the amount involved shall be less than five hundred dollars," 35th A., 1940, pp. 32, 33, 34.

The state overseer shall transfer title of local property of a discontinued church to the state board of trustees: "If the local board has also ceased to exist or to perform its duties, then the state overseer shall have the right to declare offices thereon vacant, and the State Board for that state shall automatically then hold title," 35th A., 1940, pp. 32, 33, 34.

The promotional duties of the state overseer pertain to such matters as the General Assembly program, the evangelistic program, and the general understanding of the Church. Some few of these duties are listed specifically by the **Minutes**, but these are not intended by the **Minutes** to represent all that the state overseer may do by way of promotional activities. These promotional duties are especially carried out in the state convention; the district convention, and the state ministers meeting.

These duties of the state overseer specifically assigned by the **Minutes** are as follows:

- a. The conducting of a state convention and district conventions for acquaintance with the Church doctrines, government and program: "He shall conduct a convention on each district once each year or group two or more districts for one convention, and at least one state convention, giving general instructions in doctrine and general interests of

- the Church," 42d A., 1948, p. 28; amended 46th A., 1956, p. 169.
- b. The conducting of state and district ministers' meetings to plan and facilitate the program: "The state overseer shall call district or state ministers' meetings to arrange for his program," 42nd A., 1948, p. 28.
 - c. The promotion of evangelism throughout the state: "Arrange for and assist in conducting a general evangelistic campaign throughout his state or territory," 39th A., 1944, p. 23; amended 46th A., 1956, p. 169.
 - d. The promotion of home and foreign missions: "That state and district overseers keep the mission cause before the people in their convention work, and that an offering be taken in each district and state convention and that our members on the field be notified in time to give them a chance to bring or send their mission offerings," 30th A., 1935, p. 37.
 - e. The promotion of official church publications: "Since the **Evangel** is the official organ of the Church, it has the pre-eminence over state papers; therefore, state overseers, district overseers, pastors, and evangelists should put forth special effort to increase its circulation," 31st A., 1936, p. 35.

The appointive duties of the state overseer are as follows:

- a. The appointment of local pastor and the supervision of pastoral voting in the local churches: "The authority of the appointment of pastors shall be vested in the state overseer," 39th A., 1944, p. 23.
"Appoint district overseers, pastors and make changes or fill vacancies in pastors when necessary," amended 46th A., 1956, p. 169.
"Inasmuch as the authority of the appointment of pastors is vested in the state overseer and as local churches are privileged to express their preference for pastors, we recommend that uniform

voting ballots be furnished each state overseer from the General Secretary and Treasurer's office and that the voting in local churches be under the supervision of the state overseer personally or by those whom he may appoint," 45th A., 1954, p. 34.

"That the pastors of local churches be appointed for two years, and in case of emergency the state overseer be empowered to make changes or fill vacancies whenever necessary," 41st A., 1946, p. 26.

- b. The approval and appointment of assistant pastors: "That where assistant pastors are needed, they be nominated by local church and pastor, subject to the approval and appointment of the state overseer. We further recommend that pastors' wives be considered ineligible for appointment as their assistants," 44th A., 1952, p. 31.

- c. The appointment of district overseers: "Appoint district overseers. . . ," 42d A., 1948, pp. 29, 30; amended 46th A., 1956, p. 169.

- d. The appointment of state Sunday School superintendents: "That state superintendents of Sunday Schools be appointed by the state overseers. . . ," 32nd A., 1937, p. 35.

- e. The appointment of the state board of trustees: "In each state, territory, or county where needed, the state overseer shall, at a state meeting of the ministers of the Church, or at a State Convention of the membership of the Church, appoint a State Board of Trustees of three members," 42nd A., 1948, p. 33.

- f. The appointment of a state board for the trial of offending ministers, or the re-hearing of cases against members previously tried on the local level: "In case of an offending minister the State Board, consisting of three ordained ministers, appointed by the state overseer where available (27th A., 1932, p. 37), shall give him due notice of time and place where charges will be considered. . . ," 24th A., 1929, p. 23.

In cases of the appeal of a layman from the local church trial: "The State Board, consisting of three

ordained ministers appointed by the state overseer, when available, shall consider charges and make such decision as said board may find scriptural and proper," 31st A., 1936, p. 34; amended 38th A., 1943, p. 30; 42nd A., 1948, p. 29.

- g. Assist the General Overseer in the appointment of the state council in states with less than twenty churches: "That the ministers of each state, in conference, elect a board of councilors to the state overseer . . . after the following order: . . . States with less than twenty churches three ministers, to be appointed by the General and state overseers. . . ," 43rd A., 1950, pp. 19, 20.
- h. In emergency, the appointment of local church auxiliary officers: "To appoint any officer in a local church, Y.P.E., Sunday School or L.W.W.B., when necessary," 42nd A., 1948, p. 28; amended 46th A., 1956, p. 169.
- i. The appointment of state examining boards for ministerial candidates.

The discipline on the state level is under the supervision of the state overseer, and it is the court level immediately above the local church conference. Its purposes are the same as the purposes of discipline as discussed under local government, and it must maintain the same Scriptural principles as set forth there.

By the nature of the case, its scope is broader than the local level of discipline. Discipline on the state level is ministerial, appellate and may on occasion be local; we shall note these relations in the following discussion.

The disciplinary duties of the state overseer are as follows:

- a. Warn ministers for three month's delinquency in reporting, and revoke licensure for six month's delinquency: "We recommend that when a minister fails to report to Headquarters and the state overseer for three months, that he be admonished by the state overseer, and if he fails to report

for six months that his license be revoked," 33rd A., 1938, p. 49.

- b. Appoint a state trial board for an offending minister, and notify the offender of the time, place and nature of the charges: "In case of an offending minister the State Board, consisting of three ordained ministers, appointed by the state overseer where available (27th A., 1932, p. 37), shall give him due notice of time and place where charges will be considered. . . ," 24th A., 1929, p. 23.
- c. Consent to an accused minister's waiver of a state board trial to a board appointed by the General Executive Committee: "The defendant may, with the consent of the state overseer, waive trial by the State Board to a board appointed by the General Executive Committee, in which case there shall be no appeal," 33rd A., 1938, p. 50.
- d. Sign the revocation of licensure of convicted ministers in conjunction with the General Overseer: "That the ministerial authority of no person be finally terminated until a revocation of his ministry be approved and signed by the General Overseer and the highest official of the Church in the state or territory in whose jurisdiction the case may be," 43rd A., 1950, p. 15. "To sign revocation when terminating the ministry of any individual," amended 46th A., 1956, p. 169.
- e. Revoke the ministry of ministers (who are members within his state) who have been convicted by a state board in another state: "The minister who should walk disorderly, while in another state, should be tried by the State Board in which state the crime was committed and his ministry should be revoked by the overseer of the state where his membership is," 23rd A., 1928, p. 41.
- f. Form a local conference of ministers in churches that do not have enough loyal male members to conduct business: "However, where there are not any male members or where a sufficient number of active male members are not available in a local church to assist in conducting conference, the state or district overseer and two or more

ministers whom he may select shall make full disposition of all matters that may demand attention. The conference shall make such order in reference to the charges as it shall find to be scriptural and proper," 31st A., 1936, p. 34; amended 38th A., 1943, p. 30.

- g. Receive appeals from the local conferences: "If the complainant or defendant is not satisfied with the decision of the conference, he or she shall have the right to appeal to the state board, by giving notice in writing within ten days after the decision of the local church of his desire to appeal to the state overseer, who shall in turn take the matter up with the local church officials," 31st A., 1936, p. 34; amended 38th A., 1943, p. 30.
- h. Approve the reinstitution of disfellowshipped members, if the original church has been disbanded: "Parties who have been excluded from any local church shall not be admitted to membership in any other local church until fellowship has been established in business session with the church from which they were excluded. And where the church has been disbanded where he was a member, his case must be passed on by the state overseer of the state where he was excluded and the district pastor where he now lives," 29th A., 1934, p. 56; amended.
- i. Disqualify himself if there are any conditions relating to his personal position or relations that would render his objectivity in hearing a case questionable: "Where a state overseer is serving as pastor or has relatives who are members of the church, or other conditions that would render him incapable of giving a fair trial to an offending member who has been excluded from the church, he has a right to appeal to the General Overseer, who shall select two ordained ministers to sit with him to decide whether or not the offending party should have another trial," 28th A., 1933, p. 43; amended 46th A., 1956, p. 169.

State council: The second governing body on the

state level is the state council. This is a group of ministers elected to serve with the state overseer in some of the governmental functions of the state; they serve under his direction and supervision. By the nature of his office, he is the chairman of the group. The size of the group is determined by the number of churches in the state. "That the ministers of each state, in conference, elect a board of councilors to the state overseer (the state overseer serving as ex officio chairman) after the following order:

States having ninety or more churches elect nine ministers as a board.

States having fifty-nine to ninety churches elect seven ministers.

States having twenty to fifty-nine churches elect five ministers.

States with less than twenty churches three ministers, to be appointed by the General and state overseers," 43rd A., 1950, pp. 19, 20.

The purposes of this group were formally set forth by the forty-third General Assembly; however, there have been other duties added by other Assemblies which will be listed along with these. The duties are as follows:

- a. Said board with state overseer shall have supervision of the state missions money, surplus tithes, state parsonage, campground, and all other funds received and disbursed by a state treasury.
- b. This board shall meet as often as ministers and overseer deem necessary.
- c. They shall consider and pass on appeals and applications for help, on new projects, evangelism, needy ministers, or such emergencies as may arise from time to time.
- d. They shall, with the state overseer, employ the state secretary and treasurer and set salary, etc.

- e. Where state overseer receives the limit in salary and expense, no member of his immediate family be employed as state secretary or treasurer.
- f. "They shall counsel and act with state overseer, in the study and preparation of recommendations for the state ministers' conference," 43rd A., 1950, pp. 19, 20.
- g. They shall determine the expense allowance for the State Youth Director to and from the General Assembly: "The matter of expenses for youth directors of the mission states to the Assembly be left to the state overseer, his board, and the General Executive Committee, and that the expenses of the youth directors of the other states be determined by the state overseer and his council," amended 45th A., 1954, p. 29.
- h. They shall investigate all applicants for church pensioning before referring the application to the Council of Twelve: "All applicants for pensioning shall be investigated by the state board of the state wherein they reside. The findings of the state board, together with the application of the candidate, shall be passed upon by the Council of Twelve. . . ," 41st A., 1946, p. 29.

STATE BOARD OF DISCIPLINE

The third governmental group in the state level of government is the state board. This group is disciplinary, and consists of three ordained ministers, when available, appointed by the state overseer. They serve two disciplinary purposes: the discipline of ministers and the rehearing of cases that have been appealed from the local church conference. This is not a permanent committee since each appointment is dissolved upon completion of each assignment.

Ministerial discipline: This board has within its jurisdiction the discipline of all ministers within the state, whether their membership is in the state or

not. If an offence is committed in a state, the state board of that state will hear the charges and pass on them: "The minister who should walk disorderly, while in another state, should be tried by the State Board in which state the crime was committed and his ministry should be revoked by the overseer of the state where his membership is," 23rd A., 1928, p. 41. In such cases, the minister's local church and state overseer are bound by the decision of the trying state board, except when the case is appealed.

Trial: The trial of any offending ministers must take the prescribed order set forth in the **Minutes**. The minister must be notified of the time and place where the charges will be made, and he must know in advance what the charges will be. The case must be heard by a duly appointed board of three ordained ministers (if available), and the accused must be granted the privilege of attendance, a hearing, witnesses, and, if needed, an appeal. "In case of an offending minister the State Board, consisting of three ordained ministers, appointed by the state overseer where available (27th A., 1932, p. 37), shall give him due notice of time and place where charges will be considered. The minister shall have a right to attend and be heard at that time. If the State Board shall determine that the conduct of said minister warrants such action, his ministry shall be at once revoked," 24th A., 1929, p. 23.

Appeal: "If the defendant or complainant is dissatisfied with the decision of the State Board, he may appeal his case within ten days to the General Overseer. . . ," 33rd A., 1938, p. 50.

Scope: The state board may take action toward the minister's licensure only, or toward his licensure and church membership. In the above, it was noted that the

board may recommend to the state and general overseers the revocation of the ministry of an offender; it may also instruct the local church where his membership is to disfellowship him. In this case the church must comply. "That a minister who has been tried by a State Board and his license ordered revoked and the local church where his membership is instructed to withdraw fellowship, that the local church be required to carry out the decision of the State Board," 36th A., 1941, p. 48.

The various offences under which a minister may be tried are not properly a part of this section; they will be discussed under the study of the orders of the ministry, and their discipline.

Apellate of local conference: The state board also serves in one capacity of local discipline. Every disciplined member in the Church of God has the right of appeal in case of a possibly prejudiced trial. The proper board to rehear these cases is the state board, and it is the final court of appeal for a layman. First, the local conference shall make such order in reference to the charges as it shall find to be Scriptural and proper. If the complainant or defendant is not satisfied with the decision of the conference, he or she shall have the right of appeal to the state board, by giving notice in writing within ten days after the decision of the local church. "The state board, consisting of three ordained ministers appointed by the state overseer, when available, shall consider charges and make such decisions as said board may find scriptural and proper," 31st A., 1936, p. 34; amended 38th A., p. 30; 42nd A., 1948, p. 29.

STATE BOARD OF TRUSTEES

The fourth governmental group in the state level

of government is the state board of trustees. The thirty-fifth General Assembly formally set up the office of trusteeship, and established that boards of trustees should be formed in every congregation, state or territory and at the general level where there are held the titles of real estate. "For the purpose of holding title to church properties of various kinds, and the management of the same, there shall be a General Board of Trustees, State Boards of Trustees in various states, territories and countries, and local boards of trustees in the various communities where local congregations exist."

The state board of trustees has as its special jurisdiction all real estate. The group consists of three men appointed by the state overseer; since the state overseer has authority to appoint this board, he also has the authority to declare vacancies for death, disability, or defection of a member. "State Board of Trustees: In each state, territory, or county where needed, the state overseer shall, at a state meeting of the ministers of the Church, or at a State Convention of the membership of the Church, appoint a State Board of Trustees of three members." "If at any time, any member of any Board of Trustees shall cease to be a member in good standing, or if by reason of death, removal, incapacity, or unwillingness to perform all duties of his office, his place on the board may be declared vacant: . . . on the State Board by the state overseer. . . ; the same power that declares said office vacant shall appoint a person to serve until the time for regular appointments, and the one so appointed shall have all powers held by the one removed," 35th A., 1940, pp. 32, 33, 34.

In order to serve on this board, one must be a male member of the Church of God, and faithful to

the doctrine, practices and the government of the Church. "Any person appointed to any of the said Boards of Trustees shall be a male member in good standing of the Church of God," 35th A., 1940, pp. 32, 33, 34.

The duties of the state board of trustees are as follows:

- a. To manage and control all state properties for denominational purposes: "This board shall hold title to manage, and control, or cause to be managed and controlled all real estate in which the churches or membership of the churches in the state hold a common or general right of interest. These boards shall use the said properties, such as campgrounds, state parsonages, etc., for the sole and exclusive use and benefit of the Church of God."
- b. Control church real estate where no church has been organized: "The above said State Trustees shall also hold title to manage or cause to be managed, and control properties in places where no church has been organized," 42nd A., 1948, p. 33.
- c. To transfer such property as the above described to a local board of trustees upon the organization of a local church: "Provided further, that the State Board of Trustees be and same is hereby authorized and empowered with the consent of the State Overseer, to transfer and convey to a Local Board of Trustees, and without a conference of such ministry of the state, such trust property for use of a church for which such Local Board of Trustees are the trustees," 43rd A., 1950, p. 17.
- d. With the consent of the state overseer, to make real estate transactions not involving as much as five hundred dollars: "The State Board shall have the right to sell, transfer and convey, or to borrow money and pledge the property to secure the repayment of the same, at any time the said board

shall think best, provided the state overseer shall consent thereto, and provided further that the amount involved shall be less than five hundred dollars."

- e. To execute real estate deals involving more than five hundred dollars for the ministry and membership of the state upon a two-thirds majority vote of the ministry of the state: "If the amount involved shall be more than five hundred dollars, then the said shall submit the proposition to a called conference of the ministry of the state in joint session, said conference to be called on not less than three days notice thereof to all concerned, and if the said joint conference shall approve the proposition by a two-thirds majority vote, then the said board, with the consent of the state overseer, shall have full power to sell, transfer and convey any of the said property, or to borrow money and pledge the property for the repayment of the same."
- f. To receive the properties of disbanded or defected local boards or local churches: "If any local church shall cease to function or exist, then the Local Board of Trustees shall hold the local property as trustees for the Church of God, generally in the state where located, and said local board shall convey the local property to the State Board. . . ." "If the local board has also ceased to exist or to perform its duties, then the state overseer shall have the right to declare all offices thereon vacant, and the State Board for that state shall automatically then hold title."
- g. To use such property and its proceeds for founding another church or other denominational purposes: ". . . to be used and disposed of by it (state board) for the use and benefit of the church in that state generally; or said State Board may use the said property, or the proceeds derived from the sale of the same for the founding of another church in that state, or the promotion of one already existing," 35th A., 1940, pp. 32, 33, 34.

STATE CONVENTION

In order to plan its promotional and evangelistic program the state government of the Church of God holds annual state conventions and ministers' meetings. Each of these meetings is moderated by the state overseer, and called by the authority of the state overseer. Neither of these meetings is either judicial or legislative, for it is not within their power to alter the faith, practice, or polity of the Church of God. These two meetings are so very similar that their purposes will be discussed together. Their purposes are as follows:

- a. Giving instruction about the Church and its doctrine: "The state overseer shall conduct at least one convention in each district each year and a state convention in his state, giving general instruction in doctrine and general interests, etc.," 42nd A., 1948, pp. 29, 30.
- b. Promotion of the cause of missions: "That state and district overseers keep the mission cause before the people in their convention work, and that an offering be taken in each district and state convention and that our members on the field be notified in time to give them a chance to bring or send their mission offerings. . . . That all state overseers send their state convention mission offerings to the General Secretary and Treasurer prior to the closing of the books for the fiscal year, excepting those states that are too small to be districted which shall be permitted to keep 50 per cent of their state convention mission offering for state mission work," 30th A., 1935, p. 37.
- c. Promotion of Sunday School and Y.P.E. program: "That each state have a State Sunday School Convention and a District Sunday School Convention," 23rd A., 1928, p. 25.

CHAPTER IV

GENERAL GOVERNMENT

THE GENERAL ASSEMBLY

The highest court of authority in the Church of God is the General Assembly. "That the General Assembly of the Church of God is that organized body with full power and authority to designate the teaching, government, principles, and practices of all the local churches composing said Assembly," 15th A., 1920, p. 50. The Assembly is formed by all local congregations of the denomination. By the same token that they compose the Assembly, they are also governed by its actions. The attendants of the General Assembly consist of all laymen who wish to attend and all ordained ministers. "The General Council is composed of all ordained ministers and shall comprise its voting ranks. Licensed ministers and exhorters shall be privileged to sit in the General Council, without voting privileges," 45th A., 1954, p. 33. The General Assembly consists of all representatives to the Assembly.

Purpose of the General Assembly: The General Assembly is in no sense a legislative group, but its chief purpose is to determine the teachings of Scripture on matters of polity, doctrine, and life. No interpretation or decision of the General Assembly is looked on as being infallible; hence, the whole position of the

Church is that the Bible is the only infallible rule for faith and practice. "After due consideration the Assembly adopted the following: 'We do not consider ourselves a legislative or executive body, but judicial only,' " 1st A., 1906, p. 15. "That one of the first principles accepted in the earliest history of its organization was that we accept the whole Bible rightly divided, which is today one of the most sacred principles, therefore, we meet together in BIENNIAL CONFERENCE to search the Scriptures and put them into practice. Our teachings and faith are the same as originally accepted in its original organization, and all the changes in government and management have been duly authorized by the General Assembly in its various sessions which adopts measures by a majority vote of all male members present and voting, being their privilege to vote on any and all propositions presented. Nominees by the General Council are declared elected to office on a majority vote of the General Assembly," 15th A., 1920; amended 45th A., 1954, p. 33.

"The Church of God stands now, as it has always stood, for the whole Bible, rightly divided, and for the New Testament as the only rule for government and discipline. It has been necessary at times for the General Assembly of the Church to search the Scriptures and interpret the meaning of the Bible to arrive at what is the true and proper teaching of the Church on various subjects, but always with the purpose and intention to base our teachings strictly upon the Bible," 25th A., 1930, p. 23. It is with this in mind that the Church holds that the teachings are the same. Though there have been changes in decisions as to what the Scriptures teach, the one basic teaching that the Bible is the only infallible rule of faith and practice remains

constant. All changes have been made with a view toward conformity with the Word of God. For these reasons the Assembly declares itself a judicial and not a legislative body. "We do not now attempt, and never have attempted, to make a law, but we have merely interpreted the Scriptures and we have here set forth the laws that we have found there," 25th A., 1930, p. 23.

The General Council: "The General Council is composed of all ordained ministers and shall comprise its voting ranks. Licensed ministers and exhorters shall be privileged to sit in the General Council, without voting privileges," 45th A., 1954, p. 33.

The duties of the General Council are as follows:

"They shall meet biennially to consider and prepare such recommendations as are scriptural and proper in all matters pertaining to the welfare of the Church. Such recommendations are to be presented to the General Assembly for final disposition.

"They shall nominate to the General Assembly the General Overseer, his Assistants (2)*, General Secretary-Treasurer, and the National Youth Director.

"They shall elect the members of the Council of Twelve," 45th A., 1954, p. 33.

The following are the officers of the Church and its auxiliaries which the General Council nominates to the General Assembly.

The General Overseer: "He shall be nominated by the General Council and elected by the General Assembly. . . , " 39th A., 1944, p. 37.

Assistant General Overseers: "The Assistant General Overseers shall be nominated by the General

*The parenthesis was inserted to explain the number of the assistants to the General Overseer; this is not a part of this section of the Minutes.

Council and elected biennially by the General Assembly," 40th A., 1945.

General Secretary and Treasurer: "The General Secretary and Treasurer is to be nominated by the General Council and elected biennially by the General Assembly," 41st A., 1946, p. 26.

General Sunday School and Youth Director: "That the office of the General Sunday School and Youth Director shall be filled by one who shall devote his full time to the promotion of the Church of God Sunday School and young people's work, and that . . . he be nominated by the General Council and elected by the General Assembly," 44th A., 1952, p. 30.

The General Council elects only one group of officers of the Church; this is the "Council of Twelve." "The Council of Twelve shall be elected by the General Council biennially," 39th A., 1944, p. 39.

Duties and jurisdiction of the General Council: The judicial duties of the General Council are fulfilled in the form of recommendations to the General Assembly pertaining to these matters. The duties are as follows:

- a. The General Council may recommend the exercise of any office of the Church deemed Scriptural,
- b. The General Council may recommend the creating of any office of the Church auxiliaries deemed proper,
- c. The General Council may recommend the abolition of any office of the Church which is determined to be unscriptural,
- d. The General Council may recommend the abolition of any office of the Church auxiliaries when propriety dictates,
- e. The General Council may recommend the creating of standing committees or boards to aid the work of the Church,
- f. The General Council may recommend the abolition

- of any standing boards or committees when propriety dictates,
- g. The General Council may recommend the process and majorities by which measures are passed and offices filled, Normally, however, it is governed by the parliamentary system of a majority.
 - h. The General Council may recommend any Scriptural alteration (addition or deletion) in the points of dogma of the Church creed,
 - i. The General Council may recommend any Scriptural alteration (addition or deletion) in the tests of fellowship of the Church, or other teachings of the Church on matters of practice.

Jurisdiction of the General Assembly: The General Assembly holds jurisdiction over all Church publications, general, state or local, generally and by principle. Particular jurisdiction is given the Assembly over official organs of the Church, and its auxiliaries: namely, **The Evangel**, **The Lighted Pathway**, and **The Pilot**, Sunday School literature, and Young Peoples' Endeavor literature.

The General Assembly holds jurisdiction over all ministers, congregations, and members of the Church of God. The ministers are expected to abide by the teachings and decision of the General Assembly in preaching, teaching, and life. "All the ministers should remain within the bounds of the decision of the Assembly, and that they do not teach anything contrary to the teachings authorized by this body," 10th A., 1914, p. 31.

All congregations that bear the name "Church of God" must conform to the government, doctrines, and practices set forth by the General Assembly. These are to be enforced among the individual members of the congregations. This position was fully stated by the fifteenth Assembly in defining the General Assembly. It was further stated by that Assembly and amended

by the forty-fifth Assembly: "The local churches, the names of which are recorded in the various minutes, including this one, are the result of the faithful services of the ministers and representatives of the General Assembly, and these churches, when thus received by the representatives of the General Assembly, then became and composed a part of the General Assembly. Therefore, the right of any local church as a whole to withdraw from the General Assembly is not recognized and does not exist, but those members who prove disloyal to the government and teachings as promulgated from time to time by the General Assembly, or who are otherwise disorderly are to be dealt with as individuals," 15th A., 1920; amended 45th A., 1954.

"If a church is organized and they do not accept the teachings of the Assembly, they cannot be recognized by Headquarters as a Church of God," 15th A., 1920, p. 68.

All auxiliaries of the Church of God are under the supervision of the General Assembly. Their purposes, government, methods, officers and members are subject to the review and approval of the General Assembly. This supervision by the General Assembly extends to the general, state, district and local organization of the auxiliaries.

Convening of the General Assembly: The General Assembly convenes biennially. The specific time and place of the Assembly is decided by the Supreme Council," 35th A., 1940, p. 31. "That the General Assembly be convened biennially instead of annually, and that the general organization be otherwise adjusted to this setup," 41st A., 1946, p. 22.

If at the time of the General Assembly, conditions do not permit a meeting of all who wish to attend the General Assembly, the General Overseer with

the Council of Twelve may declare a General Assembly of ministers. This Assembly shall have the full authority vested in the full General Assembly. "That the General Overseer be authorized to call a General Assembly of ministers provided that travel and other conditions become such that the general officials and the Council of Twelve deem it wise to do so," 40th A., 1945, p. 31.

Officers of the General Assembly: The officers of the Church of God are elected by the General Council and General Assembly to execute the program of the Assembly, and to protect its declared doctrines and practices. These officers receive their authority from the General Assembly and are subject to its supervision. Their function is executive and interpretative of the expressed and official positions of the General Assembly on all matters: doctrinal, governmental or policy. It is in no degree legislative.

The general officers elected by the General Assembly compose the Executive Committee; they are the General Overseer, two Assistant General Overseers, and the General Secretary and Treasurer.

Each of these positions has a two-year term, and the incumbent may succeed himself to the same position only once. He may be elected to some different Executive Council position, and succeed himself once in that position provided he has not served a total of eight years on the Executive Committee. A member who has served a total of eight consecutive years on the General Council is ineligible for re-election until having served two years in some other position.

Any member of the Executive Committee may be removed from office for misconduct, incapacity, or unfaithfulness to the Church of God doctrine, or government. This is primarily the action of the General

Council, but if the need occurs during the Assembly year, the Supreme Council may make disposition of the case subject to the review and approval of the General Council. "This body of men (the Supreme Council)* or a majority of the same shall have power to estop any general official of the Church of God for any misconduct whatsoever, until the next convening General Council, which Council shall give final decision," 42nd A., 1948, p. 29.

In the case of the defection of the General Overseer, the Supreme Council may be called into session by the Assistant General Overseers, or by any three members of the "Council of Twelve" by petition. "In case the office of the General Overseer be vacated because of death, disability, or the incumbent in any wise being disqualified, and upon failure of the Assistant General Overseers to call a meeting of the Supreme Council, three members of the Council of Twelve may, by petition, call a meeting of the Council to make any and all adjustments tentative to the decision of the Assembly," 42d A., 1948, p. 29.

In case of the defection of the Assistant General Overseers or the General Secretary and Treasurer, the Supreme Council may be called into session by the General Overseer. The Supreme Council may appoint someone to fill the unexpired term. "The Supreme Council is empowered to place in office a Business Manager, General Secretary, or Assistant General Overseer, in case of vacancy during the Assembly year," 42d A., 1948, p. 29.

Such discipline relates to these positions only. If the offence of the official in question is such that would require revocation of his ministry or excommunication, that would be the action of a state trial board.

*Parenthesis inserted for clarity; see original minutes.

All these offices are filled for their regular term by nomination of the General Council and election by the General Assembly. They are to be elected out of the General Council.

The duties of the Executive Committee are joint and individual. The offices, jointly and individually, are servants of the General Assembly. The individual duties and functions are first to be considered.

THE GENERAL OVERSEER

The General Overseer is the highest administrative officer of the Church of God. In this capacity he is moderator and a member of the Executive Committee, Supreme Council, General Council, and General Assembly. He is ex officio chairman of all standing boards and committees. He is nominated by the General Council and elected by the General Assembly. His tenure is limited to four consecutive years as General Overseer, or no more than eight consecutive years in Executive Council if that is reached before his four-year tenure.

The duties of the General Overseer are as follows:

- a. "Act as chairman or moderator of the General Assembly, General Council and Supreme Council.
- b. "That the ministerial authority of no person be finally terminated until a revocation of his ministry be approved and signed by the General Overseer and the highest official of the Church in the state or territory in whose jurisdiction the case may be," 43rd A., 1950, p. 37.
- c. "Issue and sign credentials to ministers.
- d. Endorse "Report for discontinuing of local church."
- e. "Keep a record of all the ministers within the bounds of the Assembly.
- f. "Look after the general interest of the churches.
- g. "Together with his Assistants and the General

Secretary, appoint all general standing boards and committees biennially, said appointments to be made while the General Assembly is in session, except in cases of emergency.

- h. "To be present at the Annual Convention of our colored brethren.
- i. "Together with his Assistants and the General Secretary, appoint all state and provincial overseers biennially and to have jurisdiction over them.
- j. "Together with remainder of the General Executive Committee, to dismiss any appointee in case of necessity.
- k. "In the event of any emergency which warrants doing so, calling the Council of Twelve and associate councilors into session for counsel.
- l. "To call the Supreme or General Councils into session.
- m. To limit the Assembly to an Assembly of ministers, and to call special sessions of the Assembly, in conjunction with the Supreme Council. "That the General Overseer be authorized to call a General Assembly of ministers provided that travel and other conditions become such that the general officials and the Council of Twelve deem it wise to do so," 40th A., 1945, p. 31.
- n. "Appoint a committee of three to assist him in preparing a program for the Assembly.
- o. "When it is necessary, for the protection of the Church in general, to advertise parties causing trouble in the Church or churches, that this be done by the General or State Overseer," 27th A., 1932, p. 37.
- p. "That the General Overseer, by virtue of his office, has the right to ask any board to meet, should he deem it necessary," 40th A., 1945, p. 31.
- q. The General Overseer is the ex officio chairman of all standing boards and committees.
- r. Pass on applications for the ministry.
- s. Renew the certificates of licensed ministers and exhorters annually; and deny renewal (in conjunction with the General Secretary) to minis-

ters that have not reported for six months. "That the General Overseer and General Secretary refuse to renew the license of any minister who has failed to report for as much as six months," 43rd A., 1950, p. 15.

- t. Appoint a committee to notify and confer with ministers who are embarrassingly indebted to the Church or other creditors. "That all ministers who are indebted to any department of the Church, or otherwise, be duly notified by a committee appointed by the General Overseer and if satisfactory disposition is not made within twelve months, their ministry be suspended until their creditors are satisfied," 34th A., 1939, pp. 21, 22
- u. Receive appeals of disciplined ministers from state boards. "He (the minister) may appeal his case within ten days to the General Overseer. . . ," 33rd A., 1938, p. 50.
- v. With the rest of the Executive Committee to appoint a trial board to rehear these cases or to try cases in which the minister has waived trial by a state board. "The General Overseer. . . with his Assistants and the General Secretary, may appoint a board to rehear the case, if in their judgment the case merits a new trial. The defendant may, with the consent of the State Overseer, waive trial by the State Board to a board appointed by the General Executive Committee, in which case there shall be no appeal," 33rd A., 1938, p. 50.
- w. Approve applications for reinstatement into the ministry by ministers who have surrendered their licensure or ordination. This must be approved by the Supreme Council, but the General Overseer must "determine whether or not his case should come before the Council," 43rd A., 1950, p. 16.
- x. Approve property negotiations of all the property under the care of the general board of trustees. (See instructions for the general board of trustees.)

- y. With the Supreme Council to designate the fields of the activities of the individual offices of the Executive Council. "We further recommend that the General Overseer, with the Supreme Council, designate the fields of their activities," 44th A., 1952, p. 31.
- z. Endorse "Honorary Certificates" of ministers who are "licensed" after the age of retirement, but are otherwise fully qualified for all ministerial duties and privileges, 44th A., 1952, p. 35.
- aa. In cooperation with the state overseers in charge of regional Bible schools to supervise their operation. This is specifically granted to the Bible schools in Saskatchewan, Canada (38th A., 1943, p. 31), Minot, North Dakota, and Fresno, California (44th A., 1952, p. 31).

ASSISTANT GENERAL OVERSEERS

There are two Assistant General Overseers; this is an assistant administrative position in the Church. The areas of supervision are decided on by the General Overseer and the Supreme Council. They may moderate meetings or serve as executive representatives in general board meetings under the General Overseer's instruction. These are nominated by the General Council and elected by the General Assembly. Their tenure is limited to four consecutive years in one position and a total of eight consecutive years in general executive offices (41st A., 1946, p. 27). They are members of the General Executive Committee.

- a. The Assistant General Overseers are to cooperate with the General Overseer in all the executive duties of the General Church work. "That the Assembly create the office of Assistant General Overseers whose duty shall be to assist the General Overseer," 23rd A., 1928, p. 25; amended 32nd A., 1937, p. 36. They are to be directed in this by the General Overseer. "That the Assistant General Overseers devote their entire time to the general

interest of the Church as directed by the General Overseer," 32nd A., 1937, p. 36.

- b. Their particular fields of work are to be decided by the General Overseer and the Supreme Council. (44th A., 1952, p. 31).
- c. In the event of a vacancy in the General Overseer's office, the Assistant General Overseers may call the Supreme Council into session in order to make interim adjustments until the next Assembly. (See section on the "Supreme Council.")
- d. The Assistant General Overseers, by virtue of their office, are members of the Supreme Council and Executive Committee.

GENERAL SECRETARY AND TREASURER

The duties of the General Secretary and Treasurer are two-fold: executive and secretarial. The executive duties are similar to those of the Assistant General Overseers. He is a member of the General Executive Committee. The tenure is the same as for other general executive offices. The method of election is also the same as for other general executive offices.

The Executive and Secretarial duties are outlined specifically below.

The executive duties are as follows:

- a. To cooperate with the General Overseer in the executive duties of the General Church work.
- b. With the General Overseer, to refuse renewal of licensure to ministers who have not reported for as much as six months.
- c. "The General Secretary and Treasurer of the Church of God, by virtue of his office, is a member of the Orphanage Board of Directors," 41st A., 1946, p. 27.
- d. He is, by virtue of his office, a member of the Supreme Council and Executive Committee:

The secretarial duties are as follows:

- a. "It shall be the duty of the General Secretary to

keep all records and reports of the ministers and churches coming to General Headquarters," 42nd A., 1948, p. 29.

- b. Provide churches and ministers with official report forms.
- c. "To be custodian of all general church records and legal documents.
- d. "To be treasurer of all funds and monies that come to Headquarters, and to make all disbursements subject to the orders of the different departments of the Church; to be bonded, said bond to be determined by the Supreme Council," 21st A., p. 32; amended 46th A., 1956, p. 168.
- e. "To furnish such reports as the heads of departments and Supreme Council may require.
- f. "To have an audit of financial records and to furnish the General Assembly a statement of all receipts and disbursements, assets and liabilities, such statements to be prepared by a certified public accountant annually.
- g. "To employ all help necessary for all bookkeeping departments, in conjunction with the different department heads, and shall be responsible for the management of these different offices," 41st A., 1946, p. 27.
- h. To record and publish the minutes of each Assembly, and to publish a "Supplement to the Minutes" containing all "acts and teachings now in vogue, and omitting any former acts that have been modified or repealed by later action of an Assembly." This publication does not render any **Minutes** unofficial.

GENERAL EXECUTIVE COMMITTEE

The general offices acting jointly compose the Executive Committee. "The General Executive committee shall consist of the General Overseer, his Assistants, and the General Secretary-Treasurer," 35th A., 1940, p. 31; amended 45th A., 1954, p. 34.

The duties of this committee are as follows:

- a. "It is their duty to appoint all State and Provincial Overseers.
- b. "That the Executive Committee be authorized to permit a state overseer in a mission state to continue his work, when necessary, beyond the four years' limitation. Further, that the time he serves as state overseer in a mission territory not affect his time limit if appointed to serve as state overseer of a nonmission state," 45th A., 1954, p. 26.
- c. "Appoint all standing boards and committees.
- d. "Appoint boards to hear cases of appeals of ministers.
- e. "Appoint an Executive Missions Secretary.
- f. "Appoint the Children's Home Superintendent.
- g. "Act as an Emergency Board.
- h. "Appoint the Overseer of the Colored Work.
- i. "In case of an emergency the General Executive Committee with the consent of the respective department heads, shall be given authority to transfer money, temporarily, from one department to another," 35th A., 1940, p. 31.
- j. The Executive Committee sits with the Council of Twelve to form the Supreme Council. They have full voice and vote on this Council. "The General Overseer, his Assistants, the General Secretary and Treasurer, and Twelve Councillors constitute the Supreme Council of the Church," 43rd A., 1950, pp. 14, 15.
- k. "Where it is necessary to incorporate states or local churches, . . . said action (must) be first approved by the General Executive Committee," 44th A., 1953, p. 30.
- l. "The General Executive Committee shall have jurisdiction over the deportment of the state overseer and may revoke his authority and appoint another in his stead, whenever his conduct is not in keeping with the rules and government of the Church," 41st A., 1956, p. 36.
- m. Approve large financial projects. "That the General Officials be consulted before State Overseers and State Boards launch large financial state

projects. A violation of this rule would exclude possible financial consideration from the general Church," 44th A., 1952, p. 35.

- n. Select, with the Lee College Board of Directors, a public relations man for Lee College. "That the General Executive Committee and Board of Directors select a contact man whose duty shall be to contact and solicit organizations, companies, and individuals in the interest of Lee College," 42nd A., 1948, p. 32.

THE SUPREME COUNCIL AND COUNCIL OF TWELVE

In order that the work of the Church and its Assembly may be continued between the biennial meetings of the General Assembly, provision is made for a body of responsible ministers to carry out the will of the previous Assemblies and facilitate the business of the approaching Assembly. This body of men is the Supreme Council, which consists of the General Executive Committee and the Council of Twelve in joint session. "The general overseer, his assistants, the general secretary-treasurer, and twelve councilors constitute the Supreme Council of the Church," 43d A., 1950, pp. 14, 15; amended 45th A., 1954, p. 34. The moderator of the branch of the Church in South Africa is an associate member of the Supreme Council; he is not ordinarily required to attend its meetings. "That the Moderator of the Full Gospel Church of God (in Africa) be made an associate member of the Supreme Council," 44th A., 1952, p. 34. "In accordance with the memorandum of agreement, the moderator of the Full Gospel Church of God, South Africa, shall be a member of the Supreme Council of the Church of God in America, and the general overseer of the Church

of God shall be a member of the Executive Council of the Full Gospel Church of God in South Africa," 46th A., 1956, p. 165.

This group is moderated by the General Overseer, or in case of his incapacity by one of the Assistant General Overseers. "That the General Overseer . . . act as chairman or moderator of the General Assembly, General Council and Supreme Council," 43rd A., 1950, p. 15. Though the **Minutes** of the Assemblies do not specifically state the authority of the Assistant General Overseers to moderate this group in all vacancies, it is implied in their authority to call a meeting of the group in case of a vacancy in the General Overseer's post; it is further established by precedent (42nd A., 1948, p. 29).

The Supreme Council holds its regular meetings "semi-annually, at a time to be fixed by the General Overseer," 43rd A., 1950, pp. 14, 15; amended 45th A., 1954, p. 34. The General Overseer may also call special sessions of the Supreme Council. "In the event of any emergency which warrants doing so, calling the Council of Twelve and Associate Councillors into session for council," 39th A., 1944, p. 37. Special sessions of the Supreme Council may be called by the two Assistant General Overseers or by three members of the Council of Twelve by petition in case of any disqualification of the General Overseer to serve in his office. "In case the office of the General Overseer be vacated because of death, disability, or the incumbent in any wise being disqualified, and upon failure of the Assistant General Overseers to call a meeting of the Supreme Council, three members of the Council of Twelve may, by petition, call a meeting of the Council to make any and all adjustments tentative to the decision of the Assembly," 42nd A., 1948, p. 29. Pro-

vision is further made for balloting by mail under certain circumstances; this is specifically provided for in real estate transactions.

The election of the members of the General Executive Committee and their tenure are discussed under each respective office. The Twelve Councilors are elected by the General Council for terms of two years; tenure is limited to two consecutive terms. "The Council of Twelve shall be elected by the General Council biennially," 43rd A., 1950, pp. 14, 15. In the case of the death, disqualification, or resignation of a member of the Council of Twelve no provision is made for the appointment or election of an interim councilor.

In order to be eligible for nomination to this council one must be an ordained minister; election is by majority vote of the General Council "The Council of Twelve shall be elected by the General Council biennially," 39th A., 1944, p. 39.

The duties of the Supreme Council are executive, and disciplinary.

The general executive duties of the Supreme Council are as follows:

- a. Determine the time and place of the General Assembly. "That arrangements for the time and place of the General Assembly be left to the Supreme Council," 35th A., 1940, p. 31.
- b. Prepare the agenda for the General Council. The agenda thus prepared is for the guidance of the General Council; it can become the "order of the day" only by parliamentary motion to that effect. This agenda is limiting in one respect; any motion "designed to change or alter any doctrine or teachings of the Church of God" must be presented to the Supreme Council in writing. "Semi-annually at a time to be fixed by the General Overseer, the said Council shall meet and adopt

recommendations to be brought before the General Council. All measures designed to change or alter any doctrine or teaching of the Church of God, before being presented to the General Council shall first be submitted to the Supreme Council in writing prior to the meeting of the General Council," 43rd A., 1950, pp. 14, 15; amended 45th A., 1954, p. 34.

- c. Limit the General Assembly to ministers under certain circumstances. "That the General Overseer be authorized to call a General Assembly of ministers provided that travel and other conditions become such that the general officials and the Council of Twelve deem it wise to do so," 40th A., 1945, p. 31.

The bulk of the executive duties of the Supreme Council pertain to the execution of the financial program of the Church. These financial executive duties are as follows:

- a. "The distribution of tithes sent to Headquarters shall be in the hands of the Supreme Council," 33rd A., pp. 50, 51. This distribution is partly governed by percentages set by the General Assembly. Ten percent is allotted to the Old Age Ministers' Fund (30th A., 1935, p. 36); three percent to the Disabled Ministers' Emergency Fund (42nd A., 1935, p. 39). The balance of the tithes is used for the work of the Church at the discretion of the Supreme Council.
- b. The use of this balance is outlined in the following excerpt from a tract by Zeno C. Tharp—"Church of God Financial System." This is a report for 1955 and 1956.

"The tithe of tithes coming to headquarters is used for the support of the general officials at headquarters and the ministry in general. At the present time our records show the following:

"Twenty-five percent of all tithes coming to headquarters is set aside in a separate fund to be used

for the support of home missions, or for the support of states whose income is not sufficient to pay its operational expense. Approximately ten per cent of this twenty-five per cent is used to pay the salary of state overseers, their traveling expense, moving expense, etc., in the mission states. Fifteen per cent of this amount is used for evangelism in these states. It pays the moving expense of ministers to the state and supplements the income of evangelists and underpaid pastors.

"Three per cent goes to provide an insurance plan for ministers which at the present time, with a small monthly premium from them, provides each minister with a \$4,000 insurance policy.

"Fifteen per cent is set aside for an educational program to educate our youth and prepare young people for the ministry. It is divided among our schools in Cleveland, Tennessee; Minot, North Dakota; Estevan, Canada; Fresno, California; and South Africa.

"Twelve and one-fourth per cent was used last year for expansion which was applied to the cost of enlarging our general offices at headquarters.

"Nine per cent was used for paying the salaries and traveling expenses of the General Overseer, the two Assistant General Overseers, the General Secretary-Treasurer, and the Editor-in-Chief; also the upkeep of their homes.

"Eight per cent was used for the expense incurred in the General Secretary-Treasurer's department, such as salaries for the secretaries, bookkeepers and clerks; also other expenses, such as postage, printing, office supplies, ministers' and clerks' report books, telephone, telegraph, legal expense, janitor's salary and supplies, maintenance of lights, water and fuel for the general offices.

"Four per cent was appropriated for board meeting expense, delegates to convention, Supreme Council meetings, the General Assembly expense, donations to the American Bible Society for distribution of Bibles, donations to the National Association of Evangelicals, the Pentecostal Fel-

lowship of North America, the Red Cross, Community Chest, etc.

"Four and three-fourths per cent was used for the support of the National Youth Department and its promotional program, such as paying the salaries of the National Youth Director's assistant, secretaries and office force, including their expenses and underwriting the expenses incurred in regional youth conventions and other meetings.

The remaining four per cent was used for emergencies and miscellaneous purposes, which included insurance on properties owned by the General Church, equipment for offices, special appropriations and emergency loans."

- c. "The Aged Ministers' Fund is managed by the Supreme Council. Their duties here are to control the fund and to determine the allotments from this fund.
- d. The Supreme Council is authorized to invest a portion of the fund for revenue, upon the consent of three-fourths of the Council. That the Aged Ministers' Fund, in excess of \$50,000 operating reserve, be invested at a reasonable amount of revenue; said investment to be made by no less than a three-fourths vote of the Supreme Council and that while the council is in session. No loan shall be made without proper security, nor shall it exceed fifty percent of the appraised property value," 44th A., 1952, p. 34.
- e. Applications for pensions are finally approved by the Supreme Council. The Council, under the guidance of principles passed by the General Assembly, determines the eligibility of applicants. "The Aged Ministers' Pensioning Plan is intended for the purpose of guiding the Supreme Council in pensioning aged ministers. . . . It is to be understood that the Supreme Council is the proper authority to determine the qualifying status of each applicant and his allotment," 43rd A., 1950, p. 16.
- f. The Supreme Council, under the advisement of

a state board, determines the amount of each allotment. "All applicants for pensioning shall be investigated by the state board of the state wherein they reside. The findings of the state board, together with the application of the candidate, shall be passed upon by the Council of Twelve. Said Council shall determine the pension allotment each aged minister is to receive," 41st A., 1946, p. 29.

- g. The Disabled Ministers' Fund is controlled by the Supreme Council. This fund is to provide for ministers who are not eligible for pensioning under the Aged Ministers' Fund, but have been disabled by illness or accident. "That a Disabled Ministers' Emergency Fund be created to care for disabled ministers who become disabled while in service, but are ineligible to receive aid from the Aged Ministers' Fund. Further, that 3 percent of the tithes coming to Headquarters be appropriated for this purpose. Disbursement of said fund shall be in the hands of the Supreme Council. The allotments to beneficiaries shall be determined by the need of the applicant, service rendered, and money available," 42nd A., 1948, p. 28.

- h. The Supreme Council is authorized to set up and execute a savings and loan fund for the benefit of Churches of God that cannot secure a loan from regular sources.

"That we discontinue the sale of our present notes and that all present notes be paid off at maturity, that new notes be issued and offered for sale, and that the money received from the said notes be put into the Building Loan Fund according to the following plan:

"Denominations of \$500 each to mature in five years, rate of interest 4% per annum, to be paid in at maturity or when notes are cashed. Notes to be dated the first of the month following their purchase. Ordinarily, notes will be paid on demand of the purchaser; but in case of necessity the Church may request a sixty days' notice.

"Money may be loaned from the Building Loan Fund at the rate of 6% interest per annum. Said interest on the loan shall be deducted from the loan in advance for one year. At the end of each year the interest shall be paid on the balance of the loan or added to the principal.

"No loan should be made for a period longer than ten years. Smaller loans should be for shorter periods.

"Payments on loans may be paid monthly, quarterly, semiannually or annually, according to the decision of the Executive Committee or Supreme Council.

"The amount of the loan shall be determined by the building anticipated, but it shall not exceed 60% of the market value of property value offered as collateral.

"A first mortgage shall be necessary.

"All loans must be underwritten by the State Board, which means that the State shall make all payments, if unpaid by the local church.

"Local churches shall not be granted loans beyond the State's ability to pay.

"Churches must give assurance that the loan applied for will complete the building for which said loan is requested.

"The Executive Committee may make loans according to the above plan when, in their judgment, the loan is justified; but all loans must be reported to the Supreme Council at their first meeting following the loan," 46th A., 1956, pp. 163, 164.

- i. The Supreme Council has final jurisdiction over real estate transactions with the General Church provided that the transaction involves more than \$3,000. The transaction must have the approval of at least three-fourths of the Council of Twelve. "If the deal shall involve more than \$3,000, then the matter must be submitted to the Council of Twelve (when the Assembly is not in session), and if approved by three-fourths of the members

of said Council, then the said Board of Trustees (General Trustees), with the consent of the General Overseer, shall have power to act, to sell, or transfer any of the said property and make all necessary conveyance. The Council of Twelve may act by signing a written agreement, without gathering in formal meeting," 43rd A., 1950, p. 17.

The executive duties of the Supreme Council extend to all the departments of the Church since it is the purpose of the Supreme Council to provide the continuance of the will of the General Assembly. This authority exists because of the nature of the case, by precedent, and by specific authority in some instances. The instances specifically recognized by the **Minutes** of the General Assembly are as follows:

- a. The appointment of the Editor-in-Chief in cooperation with the General Editorial and Publications Board. "The Editor-in-Chief shall be elected by the General Editorial and Publications Board and the Supreme Council in joint session, who shall also set his salary," 40th A., 1945, p. 28; amended 45th A., 1954, p. 30.
- b. The appointment of the Business Manager of the Publishing house in cooperation with the General Editorial and Publications Board. "They (General Editorial and Publications Board) shall, in joint session with the Supreme Council, select the Business Manager and set his salary," 45th A., pp. 30, 31.
- c. The oversight of the financial condition of Lee College. "He (Lee College Business Manager) shall prepare monthly financial reports for the president, Board of Directors, General Officials, and members of the Supreme Council," 43rd A., 1950, pp. 17, 18. This provision was deleted by the forty-sixth Assembly; however, it is unnecessary since the authority is intrinsic.
- d. The initiation and oversight of a young peoples'

publication, **The Lighted Pathway**. "We recommend that the Church of God Young Peoples' Endeavor be allowed to solicit subscriptions in the General Assembly," 29th A., 1934, p. 68; amended 46th A., 1956.

- e. The setting of the salary of the National Youth Director. "The salary of the National Youth Director shall be set by the Supreme Council," 41st A., 1946, p. 22.
- f. The setting of the salary of the President of Lee College. "The Supreme Council shall set his salary," 43rd A., 1950, p. 15; amended 46th A., 1956, p. 184.

There are cases of discipline that cannot be dealt with through the usual courts of discipline; in order to provide for these cases the General Assembly has authorized the Supreme Council to handle them. The disciplinary duties of the Supreme Council are as follows:

- a. Investigation of ministers from other groups applying for licensure or ordination in the Church of God. "That the past record of ministers who present themselves to the Church of God be investigated, and where there have been accusations of immoral conduct said ministers shall not be eligible for license or ordination until endorsed by three-fourths of the Supreme Council," 36th A., 1941, p. 47.
- b. Approve by two-thirds majority the reinstatement of ministers to the ministry. "That where a minister's work has been generally known, either before or after he surrendered his license, that his application for reinstatement to the ministry be approved by a two-thirds vote of the Supreme Council, and that the General Overseer determine whether or not his case should come before the Council," 43rd A., 1950, p. 16.

CHAPTER V

STANDING BOARDS AND COMMITTEES

Aside from the chief aim of the Church to glorify and worship God, the missions of the Church are multiple. It is the duty of the Church to evangelize the world, to publish the gospel, to guard its youth, to educate its constituents, and to care for its needy. The General Assembly appoints general boards to care for these functions of the Church; they are the Missions Board, Committee on Evangelism, the Editorial and Publications Board, the General Youth Board, the Lee College Board of Directors¹, and the Board of the Church of God Home for Children², respectively. The duties of each Board are declared by the General Assembly. The General Assembly has also created the General Board of Trustees to care for the property of the General Church. The general boards are directly responsible to the General Assembly; however, the Supreme Council normally serves as the immediate supervisory group over them. Membership on the general boards is appointed by the General Executive

1. There are other boards of directors for other educational institutions supported by the Church of God, but these are set up on an individual basis. The other schools supported by the Church are International Bible School, Saskatchewan, Northwest Bible School, Minot, N. D., and West Coast Bible School, Fresno, Calif.

2. The Church of God operates two other children's homes and their boards are set up on an individual basis. These homes are the South Carolina Home for Children, Gaffney, S. C., and the North Carolina Home for Children, Kannapolis, N. C.

Committee. The General Overseer is an ex officio member of all standing boards and committees, and he may at his discretion vest this authority in one of the Assistant General Overseers³. In addition to this intrinsic membership by virtue of office, the General Secretary and Treasurer is a member of the Board of Directors for the Home for Children. Membership on these Boards is limited to ordained ministers, with the exception of the General Board of Trustees. Any of the official boards of the church may be called into meeting by four methods recognized by the Church;

1. The Chairman of the Board. "That the chairman of each board be recognized as the proper authority to call all board meetings."
2. The General Overseer. "That the General Overseer, by virtue of his office, has the right to ask any board to meet, should he deem it necessary."
3. Any two members of the respective board. "That in the event the chairman should fail to do so, when necessity demands, that any two members of the board have the authority to call such a meeting."
4. The respective department head. "That the department heads, such as Publishing House, Lee College, Executive Missions Secretary, and Orphanage Superintendent, have the right to ask for a meeting of respective boards," 40th A., 1945, p. 31.

We turn now to the discussion of the individual boards of the Church.

FOREIGN MISSIONS

The obligation to evangelize the lost is directed by the Foreign Missions Department of the Church. At

3. Attention should be drawn to this point. This is the present practice of the General Overseer; however, it was formerly stated that the General Overseer was the ex officio chairman of all standing boards and committees.

this time the Church of God does not have a Home Mission Department. The primary obligation is delegated to the Missions Board; however, the work of the department is superintended by the Executive Secretary of Missions. Both the Executive Secretary and the Missions Board are appointed by the General Executive Committee. "The Executive Missions Secretary is to be appointed biennially by the General Executive Committee," 39th A., 1944, p. 39.

Foreign Missions Board: The Mission Board was established by the twenty-first General Assembly, but its outline of duties is the result of the work of several assemblies. "We recommend that this Assembly establish a Mission Board of seven men filled with the Holy Ghost and wisdom." This group is appointed by the General Executive Committee: "The Mission Board is to be appointed biennially by the General Executive Committee," 21st A., 1926, p. 33.

The duties of this group are stated under the following terms:

"The Mission Board shall be authorized:

- a. "To make an extensive distribution of literature on mission work.
- b. "To examine and pass on the eligibility of prospective missionaries.
- c. "To provide passage and support for all missionaries sent out by the Board.
- d. "To adjust all irregularities that may arise on the mission field.
- e. "To assist prospective missionaries in preparation and education for the mission field.
- f. "To direct disbursement of all mission funds coming to headquarters.
- g. "To set the salary of executive missions secretary," 39th A., 1944.
- h. "The Mission Board is to appoint the foreign mis-

sions field representative and set his salary," amended 45th A., 1954, p. 26.

- i. To disburse funds according to the restrictions of the donors: "That churches and individuals who so desire, be granted the privilege of contributing directly to the support of any of our missionaries or workers in foreign fields and that all such contributions be sent through the office of general secretary treasurer, subject to the regulations of the Mission Board."
- j. To issue certificates of recommendation to prospective missionaries authorized to solicit funds for the Church of God mission program: "That all prospective foreign missionaries be required to obtain a certificate of recommendation from the Mission Board before they be allowed to solicit funds or supplies," 30th A., 1935, p. 37.

Executive Secretary of Foreign Missions: The duties of this office were outlined by the thirty-seventh Assembly. "The duties of the Foreign Missions Executive Secretary shall be as follows:

- a. "To keep in contact, by correspondence and otherwise, with the missionaries in the various fields, and to keep all records relative to foreign missions.
- b. "To arrange all convention dates in foreign fields in cooperation with the overseers of the various countries, states, and provinces.
- c. "To make necessary contacts wherever and whenever necessary in foreign lands.
- d. "To secure and recommend worthy prospective missionaries to the Board.
- e. "When practical, to attend state conventions and camp meetings in the home land in behalf of the mission work.
- f. "He shall employ such help as the Mission Board may authorize, at the expense of the missions department.
- g. "To secure passports for missionaries and perform

other such duties as the Mission Board may direct . . .," 37th A., 1942, p. 37¹.

- h. To call for a meeting of the Missions Board at his discretion. "That the department heads . . . have the right to ask for a meeting of respective boards," 40th A., 1945, p. 31.

COMMITTEE ON EVANGELISM

The Committee on Evangelism is intended to strengthen and better organize the evangelistic efforts of the Church. This committee was established by the forty-sixth General Assembly; consequently, no permanent department has been established in this area. However, this committee does have the position of a standing board. "We recommend the institution of a committee on evangelism. This committee shall have the status of a standing board, and shall form the possible beginning of a Department of Evangelism. This board shall make a study of all forms of Christian evangelistic effort, mass evangelism, child evangelism, youth evangelism, local church evangelism, and so on. This board shall promote the general evangelistic interests of the Church by whatever means of publicity, records, and guidance are beneficial or necessary. They shall make to the Supreme Council whatever recommendations they feel necessary for the vigorous pursuit of a Biblical, balanced, abiding evangelistic emphasis in the Church," 46th A., 1956.

PUBLICATIONS

The Editorial and Publications Board is to extend the message of the Church through the printed word;

1. "The salary of the Executive Missions Secretary to be set by the Mission Board." This was omitted from the listing above because it is also listed under the duties of the Missions Board.

consequently, it has jurisdiction over all the publications of the Church.

There are four major areas of publication undertaken by the Church. The first by its nature is the **Evangel**, the official organ of the Church:

Evangel: "Since the **Evangel** is the official organ of the Church, it has the pre-eminence over state papers; therefore, state overseers, district overseers, pastors, and evangelists should put forth special effort to increase its circulation," 31st A., 1936, p. 35.

Lighted Pathway: The official organ of the Church of God Young Peoples Endeavor is the **Lighted Pathway**: "A Church of God publication, dedicated to the young people.

"This publication was started in 1929. By action of the General Assembly, the Church assumed publication of the **Lighted Pathway** in 1937."

"We recommend that the C. of G. Y.P.E. be allowed the privilege of publishing their paper and that they be allowed to solicit subscriptions in the General Assembly."

The **Lighted Pathway** is supplemented by a program manual, **The Pilot**: "That a periodical entitled **The Pilot**, with lessons on junior and senior levels, incorporating the subjects of doctrines, objectives, assets, orphanage, and missions, as well as other valuable helps, be published quarterly. We further recommend that an editor be employed to write this material," 44th A., 1952, p. 30.

Sunday School Literature: The final major area of publication is the publication of Sunday School literature, which is under the direction of the Editor-in-Chief and a Sunday School Editor.

All publications of the Church of God are governed

by one basic editorial policy, which was expressed formally by the forty-fourth General Assembly:

We believe our literature to be one of the greatest mediums for provoking and shaping the thought of our people in matters pertaining to the amity, progress and position of our Church.

We believe our **Evangel**, **Lighted Pathway** and Sunday School literature are representative voices of the Church as a whole and should not in any circumstances solely reflect the opinion of one section, department, or individual. We believe that these publications are for the dissemination of the truth, the propagation of the Gospel of Christ, and the indoctrination of our people and must at all times conform to the teachings of our Church and the declaration of our faith as outlined by the General Assembly.

We believe that our policy should be one of cordiality and friendliness toward all, without the surrender of any of our teachings or principles.

That it should be the general policy of our official organ, the **Church of God Evangel**, to publish articles, editorials, news items, reports of activities, personal testimonies in harmony with and for the best interest of the Church.

That all publications should be Biblical, fundamental, Pentecostal, and evangelistic.

That they should be patriotic, but not militaristic.

That they should be non-political and non-racial.

That they should not be used for propaganda of or for the promotion of personal, secular or business enterprises.

That when articles are received, containing doctrinal positions about which the editors are in doubt, the Editor-in-Chief shall first submit such to the General officials for their study and approval before publishing it, 44th A., 1952, p. 34.

These policies govern all editors in the service of the Church of God, and are the criteria for the selection

and publication of all material for the official publications of the Church.

General Editorial and Publications Board: The Editorial and Publications Board consists of seven men charged with the supervision of these publications and of the publishing plant of the Church.

"That the General Editorial and Publications Board consist of seven men appointed biennially by the General Executive Committee and their duties shall be:

- a. "They shall, in joint session with the Supreme Council, select the editor-in-chief and shall also set his salary.
- b. "They shall, in joint session with the Supreme Council, select the business manager and set his salary," 45th A., 1954, pp. 30, 31.
- c. "They shall, with the editor-in-chief and/or business manager, appoint, define the duties, and set the salary of all editorial and other personnel necessary for the operation of the publishing program of the Church.
- d. "They shall, with the business manager, have supervision of the Tennessee Music and Printing Company," 46th A., 1956, p. 180.
- e. "That they set up policies whereby the various departments may be co-ordinated," 44th A., 1952.
- f. "To give final decisions in all matters of business brought before it by the editors, the business manager, or the employees," 42d A., 1948.
- g. "To pass upon the purchase of all machinery and other non-expendable material.
- h. "To set and maintain the editorial policies for all our publications," 44th A., 1952, p. 32.
- i. "That the Sunday School and Youth Department place in nomination the name or names for the editor of **The Pilot**, which editor shall be employed by the editor-in-chief with the General Editorial and Publications Board, who shall set his salary and term of office."

In summary, the Editorial and Publications Board

has immediate supervision of the following editorial and department personnel: Editor-in-Chief, **Lighted Pathway** editor, Sunday School Literature editor, Music editor, Business Manager, and Credit and Sales Manager.

There are two major executives in the publishing and sales endeavors of the Church: namely, the Editor-in-Chief and the Business Manager. The areas of duty for each of these officers are defined by the General Assembly; each is responsible directly to the General Editorial and Publications Board, and each may ask for a meeting of the Board.

Editor-in-Chief: The procedure for the selection of and the duties of the Editor-in-Chief are outlined below:

- a. "The editor-in-chief shall be elected by the General Editorial and Publications Board and the Supreme Council in joint session, who shall also set his salary.
- b. "He shall be executive head of the editorial department, and he shall preside as chairman of the Editorial and publications Board in the absence of the chairman.
- c. "The editor-in-chief shall be responsible for the execution of the editorial policies as set by the General Editorial and Publications Board.
- d. "He shall be editor of the **Evangel** and shall be responsible for the supervision and editing of all Church literature.
- e. "He shall, with the General Editorial and Publications Board, select an editorial staff," 40th A., 1945, p. 28; amended 45th A., 1954, p. 30.

Business Manager: The Business Manager of the Publishing House has the general duties of supervising the production and business of the printing and sales of the Publishing House; specifically, his selection and duties are as follows:

- a. "He shall be elected by the General Editorial and Publications Board and the Supreme Council in joint session, who shall also set his salary.
- b. "His department shall be responsible for the purchase of all materials and merchandise for the various departments of the Publishing House incident to operating the printing plant and the editorial and sales departments.
- c. "He shall, with the General Editorial and Publications Board, be responsible for the purchase of such machinery and equipment as may be required.
- d. "He shall, with the General Editorial and Publications Board, set prices on all Church and Sunday School literature published.
- e. "He shall give special consideration and priority to all Church of God publications.
- f. "He shall be authorized to employ, manage, and set salaries, in conjunction with other department heads, of such help as is needed in operating the printing plant, proofreading, bookkeeping, secretarial and sales departments," amended 45th A., 1954, p. 31.
- g. "He shall, with the Editorial and Publications Board, have supervision of the Tennessee Music and Printing Company," amended 46th A., 1956, p. 182.
- h. "He shall, with the Editorial and Publications Board, select and set the salary of the Music Editor," amended 46th A., 1956, p. 182.

NATIONAL SUNDAY SCHOOL AND YOUTH DEPARTMENT

The Church's responsibility to its youth is amply set forth in the Scripture. The entire spiritual training program for the Church in the Old Testament was centered around the training of youth in knowledge of ideals and in providing examples of acceptable conduct. The emphasis of the New Testament is upon

the care for the Lord's little ones. In fulfilling its responsibility for this segment of the Church, the General Assembly has created the National Sunday School and Youth Department, which consists of the National Sunday School and Youth Board, the National Sunday School and Youth Director, and his assistant.

The purpose of this department is to promote all youth interests of the Church of God, especially the Sunday School and the Church of God Young People's Endeavor. "That the office of the National Sunday School and Youth Director shall be filled by one who shall devote his full time to the promotion of the Church of God Sunday School and youth work, and that he be eligible to succeed himself one term, and that he be nominated by the General Council and elected by the General Assembly," 44th A., 1952, p. 30.

The specific areas of the Youth Department are the promotion of general Sunday School and Young People's Endeavor interest, efficient Sunday School Administration and teaching, efficient Y.P.E. administration, and an adequate social, physical and spiritual training program (as in the **Lamplighters Club**). Each of these is an auxiliary of the Church, however, and will be discussed in that connection; their study is not a part of church polity.

National Sunday School and Youth Board: The immediate supervision of the offices of the National Sunday School and Youth Department is cared for by the National Sunday School and Youth Board; the Assembly appointed duties of this Board are as follows:

- a. "It shall serve the needs of the young people as they relate to spirituality, education, and recreation.
- b. "It shall formulate plans and recommendations incident to Sunday School and Y.P.E. work.

- c. "It shall arrange plans for the promotion of American Education Week and stimulate interest in our Bible schools and colleges," 42nd A., 1948, p. 28. "That the Church of God in general make special observance of American Education Week, said observation to be for the promotion of the financial and educational interest of Lee College. That the financial drives of said week be conducted on the basis of free-will offerings. "That the program for this week shall be outlined and sponsored by our Youth Program Committee, in cooperation with the general and state officials of the Church, and that this be included in the contest for the national Y.P.E. banner," 43rd A., 1950.
- d. "It shall award the national Sunday School and Y.P.E. banners," 42nd A., 1948, p. 28.
- e. It shall in connection with the Youth Director and General Executive Committee plan for and arrange for biennial Regional Youth Congresses. "That we have regional youth congresses in the years that we do not have the General Assembly," 42nd A., 1948, p. 28
- f. It shall have charge of Sunday School and youth work state awards. "That a banner be awarded biennially to the state in each respective group which makes the best average progress in Sunday School and youth work for each Assembly period."

National Sunday School and Youth Director: To the National Sunday School and Youth Director certain specific duties are assigned in order to implement this program. They are as follows:

- a. "He shall serve as chairman of the National Sunday School and Youth Board.
- b. "He shall promote the general interest of the Young People's Endeavor and Sunday School.
- c. "He shall work with the General Executive Committee in arranging for and the promotion of the Regional Sunday School and Youth conventions as outlined by the General Assembly.

- d. "He shall, with the consent of the general overseer, have authority to call the National Sunday School and Youth Board into session when it is deemed necessary.
- e. "He shall co-operate with the business manager in the promotion of all Sunday School and youth publications," 42d A., 1954, p. 33.
- f. "That the editing of **The Pilot** be under the supervision of the Sunday School and Youth Department," 45th A., 1954, p. 31.

Assistant National Sunday School and Youth Director: The office of the Assistant National Sunday School and Youth Director was not created by the General Assembly, but the National Sunday School and Youth Board provided for it with the approval of the General Executive Committee. The Assistant Director is nominated to the General Executive Committee by the National Sunday School and Youth Board, and he is elected by the General Executive Committee which also sets his salary.

The main area of the office is the development of the youth phase of the department. The specific duties which accompany this phase of the work are as follows:

- a. The editing of **The Pilot**, a quarterly publication to promote efficient Y.P.E. direction.
- b. The development of the Youth Clubs; namely, the **Lamplighters Club**, and the **Lamplighters Youth Fellowship**.
- c. The development of youth week day activities for local promotion.
- d. The development of the summer youth camp program.

EDUCATION

The complement of the Church's task to win the lost, and train the youth is her task to train ministers

and adult church workers and members. This is a task that exists in the very nature of the Church; its task is to nurture all its children until they are divested of their mortal flesh. There is Scriptural precedent for this task in the Old Testament schools of the prophets, in Christ's instruction to the apostles, and the apostles' activities in the Church after the Day of Pentecost.

The Church of God attempts to fulfill this obligation in its schools and colleges. Her first task is the training of the ministry; consequently, the first step in this direction was the establishing of the Church of God Bible Training School. From this, the present Lee College developed, and it remains the central educational institution of the Church. The main instructions of the **Minutes** regarding education are directed toward Lee College; other institutions operate under the auspices of the Church, but their organization is governed by the General Overseer and state overseers in charge. Attention will be given them later.

Lee College Board of Directors: The responsibility for the execution of this task rests primarily on the Lee College Board of Directors and the Lee College President. This department of the Church is organized accordingly.

The Board of Directors consists of five men appointed by the General Executive Committee; they are appointed in an order that does not permit a replacement of more than two members at one time. The term of appointment is two years. "The Board of Directors shall consist of five members who shall be appointed biennially by the General Executive Committee. . . .," 46th A., 1956, p. 183.

For the sake of itemization, the **Minutes** of the General Assembly will be broken down so as to express

the duties of this group singly. These duties are as follows:

- a. "It shall select and employ the college president, subject to the approval of the Executive Committee," 46th A., 1956, p. 183.
- b. It shall be responsible for the election of Lee College faculty members and administrative personnel: "It shall consider nominations of faculty and school personnel submitted by the president, with power to approve or veto. Upon failure of the president to nominate or renominate suitable persons for department heads, faculty members, or employees of the school, the Board shall investigate reasons for his action, and if in their judgment such action is not warranted, any member of the board shall have the privilege of nomination, which the board may approve or veto," 46th A., 1956, p. 183.
- c. "It shall, in session with the president, set salaries of faculty members and other school employees.
- d. "It shall, in session with the president, set prices for tuition, board, private lessons, and all other school fees.
- e. "The Board of Directors shall have final jurisdiction of any and all charges brought against any faculty members.
- f. "It shall approve an annual budget for operation of the school," 41st A., 1946, p. 29.
- g. "It shall sign a contract and see that the president, vice-president, and all faculty members of Lee College sign a contract that they will not teach, publish or allow to be taught or published anything contrary to the Declaration of Faith or any other established doctrine of the Church," 43d A., 1950, p. 16.
- h. "It shall permit no person unable or unwilling to accept the said declaration in good faith to be employed. In the event of the failure on the part of any faculty member to live up to said agreement, the Board of Directors is authorized to dismiss him or her from the faculty.

- i. "It shall be empowered to employ a vice-president who shall also serve as Dean of the College if deemed necessary.
- j. "That a suitable person should be maintained as comptroller, and shall be selected in the same manner as the other personnel of the school and made responsible directly to the president," 41st A., 1946, p. 29.
- k. It shall, with the General Executive Committee, select a public relations and contact representative for Lee College: "That the General Executive Committee and Board of Directors select a contact man whose duty shall be to contact and solicit organizations, companies, and individuals in the interest of Lee College," 42d A., 1948, p. 32.
- l. It shall meet with the Advisory Board of Directors, which consists of the state overseers, biennially at the General Assembly: "That we have an Advisory Board to the Board of Directors, consisting of all state overseers, which shall meet with the Board of Directors, and the college president at each Assembly to advise with them in matters pertaining to the best interest of the school and Church," 42d A., 1948, p. 32.

Lee College President: The President of Lee College is responsible directly to the Board of Directors, and it is his duty to execute the administrative and educational program of the school in accordance with the prescribed policies adopted by the board. He is elected by the Board of Directors with the approval of the General Executive Committee; normally, this election is biennial. "The president shall be selected by the Board of Directors, subject to the approval of the Executive Committee. The Supreme Council shall set his salary. His duties and responsibilities shall be determined by the Board of Directors," 46th A., 1956, p. 184.

Lee College Business Manager: In order to facilitate

the business management of the college, the General Assembly has created the office of comptroller, which is responsible to the president. He is nominated to the Board of Directors by the president, and the board elects this officer. This is an office of the administration and two areas of duty are assigned it: the duties of college treasurer, and the duties of college business manager. "That a suitable person be employed to fill the office of college treasurer and business manager. He shall be selected in the same manner as other school personnel. His duties and responsibilities shall be determined by the Board of Directors," 46th A., 1956, p. 184.

An inherent duty of this office is to see that the books of the college treasury are audited annually: "We recommend that the books of Lee College be audited at the end of the year in the same order in which other department books are audited," 29th A., 1934, p. 51.

Lee College Advisory Board: Aside from the Lee College Board of Directors, the General Assembly has set up an advisory group to the Board and President. This group consists of all state overseers, and meets biennially at the General Assembly. Its purpose is purely advisory, and in no way legislative: "That we have an Advisory Board to the Board of Directors, consisting of all state overseers, which shall meet with the Board of Directors, and the College President at each Assembly to advise with them in matters pertaining to the best interest of the school and Church," 42nd A., 1948, p. 32.

Regional Schools: The regional Bible Schools of the Church are under the supervision of the General Assembly; however, their organization is largely left to state or regional jurisdiction. The only stipulation of

government as made by the General Assembly is that these institutions be "under the supervision of the General and state overseers in charge." The Board of Directors for the schools are elected by the ministers in the respective states. These schools are named in the **Minutes**:

International Bible College-Estevan, Saskatchewan, Canada—"That the Overseer of Western Canada be granted the privilege of installing a Bible School in Saskatchewan, Canada, to be under the auspices of the General and State Overseers in charge," 38th A., 1943, p. 31.

Northwest Bible Training School, Minot, N. D.

West Coast Bible School, Fresno, California. "That Bible Training Schools in Minot, North Dakota; Estevan, Saskatchewan, Canada; and Fresno, California, be under the supervision of the General and State overseers in charge," 44th A., 1952, p. 31.

A Negro Bible Training School—"That the colored people be granted the privilege of opening a Bible School in the North," 40th A., 1945, p. 31.

The Church makes only one curriculum stipulation regarding its educational institutions, and that is that they teach a course designed to acquaint the student with the government and doctrines of the Church of God. "That the Supplement of the Church of God Assembly Minutes be taught in all our Bible schools and colleges, and that ministerial students be required to take an examination equal to our questionnaire used in examining applicants for the ministry," 43rd A., 1950, p. 18.

HOMES FOR CHILDREN

The Church in all ages has considered it one of its most sacred duties to care for those who are in physical need. Though this cannot take the place

of the preaching of the Word and prayer (Acts 6:2-4), yet it is regarded as one of the essentials of true spirituality. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," James 1:27. The orphanage program of the Church is one of the attempts of the Church of God to fulfill this commission of the Holy Spirit. Such is a program of the Church since it is so closely related to spirituality.

This program of the Church is primarily carried on by the Church of God Home for Children, Sevierville, Tennessee. There are two other orphanages which are of a regional nature, and the supervision for them is largely local. The supervision of the Home for Children in Sevierville is provided in the **Minutes** of the General Assembly.

Home for Children Board of Directors: The direct supervision of the Home for Children is given into the hands of a superintendent and a Board of Directors, which consists of the General Secretary and Treasurer, and four other members appointed by the General Executive Committee. "The General Secretary and Treasurer of the Church of God, by virtue of his office, is a member of the Home for Children Board of Directors. All other members of said Board are to be appointed biennially by the General Executive Committee," 41st A., 1946, p. 27.

"The duties of the Home for Children Board of Directors shall be as follows:

- a. "To provide for the general welfare of the inmates of the Homes.
- b. "To see that due care is used for the preservation of sanitary and healthful conditions in each Home.

- c. "To pass on all applications, together with the superintendent, for admission of children to the Homes.
- d. "To adopt rules and regulations governing the admissions, the operation of the Homes, and to safeguard the interest of all children who are admitted.
- e. "To be responsible for all the disbursements of Home for Children funds.
- f. "That the Board of Directors be authorized to sell such products as produced in the Craft Shop in the Home for Children, according to their discretion, to promote Home for Children interests," 44th A., 1952, p. 34.
- g. "Applications to place children in the Home shall be approved by the Board of Directors," 39th A., 1944, p. 39.

Home for Children Superintendent: The Superintendent of the Home for Children is appointed by the General Executive Committee. "That the General Assembly create the office of Superintendent of the Home for Children and that the General Executive Committee shall be authorized to employ and fix the salary of the Home for Children Superintendent," 38th A., 1943, p. 31. His position is executive and administrative, and he serves to carry out the policies of the Board of Directors. The specific duties prescribed by the General Assembly are as follows:

- a. "The superintendent, with the cooperation of the Board of Directors, shall have the authority to purchase all supplies for the maintenance of the Home.
- b. "He shall have supervision over the employees.
- c. "He shall execute the rules established by the Home for Children Board of Directors.
- d. "He shall further be authorized to employ or discharge all employees of the Home for Children except the heads of departments, who shall be

employed or discharged by the action of the Board of Directors," 39th A., 1944, p. 39.

He shall be considered the proper department head to request meetings of the Board of Directors. 40th A., 1945, p. 31

Regional Homes for Children: The two other orphanages operated by the Church of God are located in Kannapolis, North Carolina, and Gaffney, South Carolina. The homes are largely supported and supervised by the supporting states, North Carolina and South Carolina respectively. Each state elects the Board of Directors for its home.

The Church of God also provides for an orphanage in Western Canada; however, this home is not in operation. Provision is made if the need should arise. "That the overseer of Western Canada be authorized to establish and operate an orphanage in Western Canada, under the auspices of the general and territorial overseers in charge," 39th A., 1944, p. 39.

The Church also provided for a negro orphanage; presently, this is not in operation. "That we have a state school and Orphan's Home combined for our work in the State of Florida. After discussing the subject thoroughly, the Assembly agreed for the colored brethren to go on with the building of the colored orphanage in the State of Florida," 19th A., 1924, p. 37.

GENERAL BOARD OF TRUSTEES

The purpose of the General Board of Trustees is to hold "title to church properties of various kinds, and to manage the same." "This board shall consist of five members, to be appointed biennially at the General Assembly by the General Executive Committee." Membership on this committee is not limited to ordained ministers, but the members must be male

members of the Church of God, and faithful to the faith, practices, and government of the Church. "Any person appointed to any of the said Boards of Trustees shall be a male member in good standing of the Church of God."

Vacancies on this board must be declared by the General Overseer. It may be declared under the following conditions: "If at any time, any member of any Board of Trustees shall cease to be a member in good standing, or if by reason of death, removal, incapacity, or unwillingness to perform all duties of his office, his place on the board may be declared vacant; on the General Board by the General Overseer. . . ."

A vacancy so created is to be filled by an interim appointment of the General Overseer. "The same power that declares said office vacant shall appoint a person to serve until the time for regular appointments, and the one so appointed shall have all powers held by the one removed."

The primary function of this board is to control property held by the Church generally, such as real estate pertaining to the General Headquarters. "The board so appointed shall hold title to all property owned by the General Assembly, or the Church of God at Headquarters, or by the Church generally; and shall use, manage, and control all such property, or permit the same to be used, managed or controlled, solely and alone for the use and benefit of the Church of God."

According to the governmental principles of centrality accepted by the Church of God and implied in the above statement, all property (local, state, territorial, and general) would finally revert to the control of the General Board of Trustees. By principle, then, this board is also for the control of all denominational

property; it is to be understood that this in no way violates the authority of the local boards and congregations, but only protects the Church of God from losing its properties upon the default of the local groups.

The control of the property of the general Church does not rest in the General Board of Trustees as a sovereign body or as a body for independent action. There are certain limits placed upon its action by the General Assembly.

It must act with the consent of the General Overseer: "When the General Assembly is not in session, the said board, with the consent of the General Overseer, shall have power and authority to make all necessary deals. . . ."

Its authority permits it to sell, transfer, and pledge real estate for the purposes of the Church: "The said board . . . shall have power and authority to make all necessary deals for the sale or transfer of property, or for the borrowing of money and the pledging of real estate to secure the payment of the same, and to execute all necessary conveyances. . . ."

It cannot commit the Church or its property to an obligation or transfer involving more than \$3,000, without the consent of the Supreme Council. "If the deal shall involve more than \$3,000, then the matter must be submitted to the Council of Twelve (when the Assembly is not in session), and if approved by three-fourths of the members of said Council, then the said Board of Trustees, with the consent of the General Overseer, shall have power to act, to sell, or transfer any of the said property and make all necessary conveyances. The Council of Twelve may act by signing a written agreement, without gathering in formal meeting."

The authority of the General Board of Trustees permits various departments of the Church to receive

real estate gifts with full authority as a receiving agency.

“WHEREAS, it is the policy of the Church of God that its general trustees hold title to all the real estate owned by, or held for the benefit of the general church and its headquarters; but

“WHEREAS, from time to time, certain individuals by device or gift, bestow property upon the board of missions or missions department of the Church of God, and it is necessary that the board or department be authorized to receive real estate; Now

“THEREFORE be it resolved by the General Assembly of the Church of God that the board of missions or the Missions Department of the Church of God, Lee College Board of Directors and the Board of Directors for the Home for Children, are authorized and empowered to receive and hold title to real estate with the duty, where legally possible, to re-convey to the General Trustees of the Church of God under terms requiring such general trustees to hold title in accord with the conditions imposed by the device or gift,” 46th A., 1956, p. 187.

CHAPTER VI

THE MINISTRY

THE ORDERS OF THE MINISTRY

The Church of God recognizes three orders in its ministry: exhorter, licensed minister, and ordained minister. These orders are normally attained in that chronological order, with a period of service expected in each before one is considered eligible for the next rank.

All of these are true ministerial positions, but each one gives certain privileges and powers proper to its rank. They are bound by the position of the General Assembly both as to faith and practice. "That our ministers should inform themselves in the teachings and doctrines as set forth by the General Assembly of the Church of God," 42d A., 1948, p. 29. "All the ministers should remain within the bounds of the decision of the Assembly, and that they do not teach anything contrary to the teachings authorized by this body," 10th A., 1914, p. 31.

They are further bound to exclusive ministerial allegiance to the Church of God: "Inasmuch as our ministers are expected to pledge full allegiance to the Church of God and its program and inasmuch as we do not accept ministerial credentials from other organizations, licensing associations, or any other, we recommend that where our ministers hold such credentials they be

required to surrender same before being approved for licensing," 46th A., 1956, p. 174.

The Exhorter: The order of the exhorter serves a dual purpose in the ministry of the Church of God. It may be used by lay ministers who do not feel called to full time ministerial work, and will not seek any other position in the ministry. On the other hand it is the first order of the ministry for all ministerial candidates, and it is the area of their "apprenticeship" in the ministry. To a great extent it is a local order, as it is evidenced in the fact that the licensure is endorsed by the state overseer and district overseer: "That the Church have an order of the ministry known as exhorter, whose license is signed by the district pastor where his membership is and endorsed by the state overseer," 20th A., 1925, p. 37; amended 45th A., 1954. It is subject to annual renewal: "That all ministers' certificates be renewed annually, except ordained ministers," 42d A., 1948, p. 30.

This order may be occupied by either men or women. Quite naturally, this order grants only a limited number of powers, which are as follows:

1. Evangelistic work: "All applicants for the ministry be actively engaged, either in evangelistic or pastoral work before being recommended for the ministry," 31st A., 1936, p. 32, amended 46th A., 1956, p. 171.
2. Assistants or helpers, and may receive tithe: "Exhorters who are serving as helpers and assistants may receive tithes when available," 21st A., 1926, p. 32.
3. By special permission to pastor churches and exercise the functions of baptizing and receiving members (This privilege may be given only to male exhorters.): "That the state overseer with the district pastor may authorize exhorters to pastor churches, baptize, and receive members into the

Church when such authority is necessary or in case of an emergency," 45th A., 1945, pp. 28, 29; amended 46th A., 1956.

The Licensed Minister: The licensed minister is the second order of the ministry in the Church of God. It may be entered upon with the approval of the state overseer, the district overseer, and the local church after a period of ministerial activity as an exhorter. This is a general order of the ministry and is endorsed by the General Overseer and the state overseer. It is subject to annual renewal: "That all ministers' certificates be renewed annually, except ordained ministers," 42d A., 1948, p. 30. This order may be occupied by either men or women, but there are certain powers granted to men that are not granted women in this order. These exceptions will be noted in the listings of the powers of the order. The powers and privileges are as follows:

1. Male licensed ministers may sit without voice or vote in the General Council: "That the licensed minister shall be privileged to sit in the General Council of the ordained ministry, without voting privilege. . . ," 42d A., 1948, p. 27.
2. Male licensed ministers may administer the sacraments, receive members into the Church and perform marriage ceremonies: "That all male licensed ministers be permitted the right to perform marriage ceremonies," 46th A., 1956, p. 172. "That water baptism be administered by ordained or licensed male ministers, and that it be in accordance with the commission given by Jesus in Matthew 28:19, 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,'" 39th A., 1944, p. 30. The right to administer the sacrament of the Lord's Supper and receive members into the Church is not specifically stated in the **Minutes** of the Church; however, it may be given the exhorter, and is so stated on the certificate of licensure.

3. By licensure the woman minister is given the general (rather than local) recognition of the Church, though her privileges are not broadened beyond the rank of the exhorter: "The female ministers are not allowed to administer baptism, Lord's Supper, feet washing, nor solemnize the rites of matrimony," 20th A., 1925, p. 40. Her licensure is certified by the Church officially: "The Assembly advises that the women who engage in the ministry of the Word be acknowledged by the church and be supplied with a certificate or license showing date of appointment," 4th A., 1909, p. 33.

The Ordained Minister: This is the final order of the ministry of the Church of God, and it is open only to the men in the ministry of the Church. It is a general order and as such the credentials of this order are endorsed by the General Overseer and the state overseer. It carries all the privileges of the licensed minister, and is not subject to annual renewal: "That all ministers' certificates be renewed annually, except ordained ministers," 42d A., 1948, p. 30.

The powers and privileges of this order are as follows:

1. They have voice and vote in the General Council of ordained ministers: "That the title of 'ordained bishop' be changed to 'ordained ministers,' which shall be comparable to the former rank of bishop in that the ordained ministers shall comprise the voting ranks of the General Council, formerly known as the Bishops' Council," 42d A., 1948, p. 27.
2. They may perform all the functions of church government, such as administering the sacraments, receiving members into the Church, performing marriage ceremonies, and serving in the various elective and appointive offices of the General Assembly.
3. They may serve on state boards for the hearing

of appeals and for the trying of ministerial offenders: "If the complainant or defendant (in local conferences) is not satisfied with the decisions of the conference, he or she shall have the right to appeal to the State Board, by giving notice in writing within ten days after the decision of the local church of his desire to appeal to state overseer, who shall in turn take the matter up with the local church officials," 31st A., 1936, p. 34; amended 38th A., 1943, p. 30. "The State Board, consisting of three ordained ministers appointed by the state overseer, when available, shall consider charges and make such decisions as said board may find scriptural and proper," 42d A., 1948, p. 29. "In case of an offending minister the State Board, consisting of three ordained ministers, appointed by the state overseer where available (27th A., 1932, p. 37), shall give him due notice of time and place where charges will be considered. . . ," 24th A., 1929, p. 23.

4. They may serve in either the General Council of the Church of God in America or the General Council of the Full Gospel Church of God in South Africa: "In accordance with the agreement, the ordained ministers of the Full Gospel Church of God in South Africa and the Church of God in America will be members of the respective General Councils when visiting America or South Africa respectively," 46th A., 1956, p. 171.

Honorary Certificates: The Church recognizes an honorary order of the ministry for ministers who enter the ministry after the age of retirement. The candidate under these circumstances must meet the same spiritual and intellectual requirements of other candidates. These ministers are given most of the privileges of ordination. "That the applicants for the ministry who have passed the age of retirement be granted Honorary Certificates, if they pass the State Board Examination and are endorsed by the General Overseer. Said certifi-

cates shall grant them the permission to preach, baptize, receive members into the Church, and administer the Lord's Supper. They would not be eligible for insurance, aged ministers' pension, or other financial benefits," 44th A., 1952, p. 35.

QUALIFICATIONS FOR THE MINISTRY

There are certain general qualifications for the ministry which the Church expects of all candidates for the ministry, without regard to the order of the ministry. The candidate must meet the approval of his local congregation as being of such spiritual qualifications, maturity, and stability that the congregation feels that he will make a contribution to the Church as a minister. They must feel that he can present reasonable evidence of a genuine call to the ministry of the gospel.

In the light of this, all applicants must be active in ministerial activity before being accepted as candidates for licensure: "That all applicants for the ministry be actively engaged, either in evangelistic or pastoral work, before being recommended for the ministry," 46th A., 1956, p. 171.

All applicants must have the baptism of the Holy Spirit: "All applicants for the ministry, including ordained ministers, licensed ministers, and exhorters, must have the baptism of the Holy Ghost," 21st A., 1926, p. 32. The attitude of the local congregation must be concurred in by the state and district overseers: "That the local church or churches should refrain from taking action or setting forth applicants for the ministry until the district pastor has conferred with the state overseer and that he be authorized to do so by the overseer of the state," 25th A., 1930, p. 22.

All ministerial candidates are required to tithe their income, whether from the ministry or from another occupation. A record of tithing is prerequisite to being set forth as a ministerial candidate: "Since we do not license or ordain applicants for the ministry unless they pay tithes, they are required to pay tithes in order to retain their license," 22d A., 1927, p. 29.

Aside from these common qualifications, there are certain qualifications that are peculiar to each order of the ministry. We shall now consider each order with its peculiar qualifications.

Exhorter: The exhorter must show evidence of a genuine calling into the ministry, and the ability to serve in a ministerial capacity; he must further be active in some form of ministerial activity: "That the exhorter must be active in the ministry, and that he be required to pay tithes and to make monthly reports to the state overseer and to the general headquarters. . . ," 42d A., 1948, p. 27.

The marital estate of the exhorter must be above question; however, under special circumstances, one may be granted exhorter's licensure when he or his companion is divorced and remarried. This is permitted only upon special investigation and recommendation of the state overseer: "That no applicant whose former companion is living or his wife's companion is living (or vice versa) be considered eligible for exhorter's certificate, except when the records of such parties are investigated and approved by the respective state overseer and his council and the General Executive Committee concurs in the worthiness of applicant prior to his being set forth by the local church," 44th A., 1952, p. 35. The exhorter's order of the ministry is the only order that admits any divorcee.

Licensed Minister: A candidate for licensure must

have been active in the ministry, having proved himself by successful ministerial work: "All applicants for the ministry be actively engaged, either in evangelistic or pastoral work before being recommended for the ministry," 31st A., 1936, p. 32; amended 46th A., 1956, p. 171.

During a reasonable period of this time the candidate must be under the supervision of the Church by holding exhorter's licensure, unless he comes to the Church of God as a licensed or ordained minister from another accepted denomination: "That all applicants for the ministry serve as exhorters before making application for licensed minister certificate, except licensed ministers coming from other reputable organizations," 43d A., 1950, p. 14. The exhorter may be licensed upon the decision of his state overseer: "The exhorter may be promoted to the rank of licensed minister when deemed qualified by the state overseer and others concerned," 42d A., 1948, p. 27.

The applicant for licensure must be above question in his marital status; this is specifically interpreted by the Church as meaning that under no conditions may an individual who is divorced and his former companion is still living or is married to a divorcee whose former companion is still living be licensed in the Church of God: "Inasmuch as we also consider such present social trends to be detrimental to the home, the Church, and the nation, be it further resolved that the minister be an example of Christian chastity and that his marital status be above question. The Church of God must have the highest type ministry—a ministry whose moral and spiritual experiences provide the incentive to develop the Christian character indispensable to the national honor of our republic

and the preservation of our Christian principles," 43d A., 1950, p. 18.

The woman applicant must conform to the Church's teachings on women's hair before being permitted to preach in the Church of God. This applies to exhorters and licensed ministers: "Q. Should a lady minister be authorized to preach in the Church of God if she has bobbed hair? "A. Inasmuch as we accept the whole Bible, rightly divided, and the New Testament for government and discipline, and in the light of the New Testament teaching, she should not be allowed to be active as a minister until her hair grows out again," 44th A., 1952, p. 35.

Ordained Minister: After a period of active service in the ministry as a licensed minister, a ministerial candidate may be considered eligible for ordination. This period is set by the action of the General Assembly; the candidate may be "ordained at the age of twenty-five years, provided he has had at least eight years in active ministry, or at the age of thirty years provided he has had five years' experience in active ministry, if otherwise qualified," 42d A., 1948, p. 27.

This order of the ministry lays on its applicants demands not required in the other orders of the ministry, because it is regarded by the Church as the bishopric of the Church. This body of men comprises the voting ranks of the General Council; consequently, the Church places the above requirements of age and experience and other requirements that pertain to their personal life. "That the title of 'ordained bishop' be changed to 'ordained minister,' which shall be comparable to the former rank of bishop in that the ordained ministers shall comprise the voting ranks of the General Council, formerly known as the Bishops'

Council," 42d A., 1948, p. 27. This order of the ministry is open only to the men in the ministry; this is basically expressed by the twentieth Assembly: "The female ministers are not allowed to administer baptism, Lord's supper, feet washing, nor solemnize the rites of matrimony," 20th A., 1925, p. 40.

The same conditions that apply to the licensure of ministers who have any problem of divorce and remarriage apply also to ordained ministers. It is further required that the wife of an ordained minister be unquestioned in conduct and faithfulness: "The wife of the applicant for ordained minister's license must be grave, not a slanderer, sober and faithful in all things," 41st A., 1946, p. 27.

All the qualifications listed for the pastor under the study of the pastor's "government in matters of life and faith" are to be applied to the qualifications for ordination. It is on the basis of the Scriptural description of the bishopric that those qualifications and duties are given; see the following Scripture references: Acts 20:28-35; 1 Timothy 3:1-7; Titus 1:5-9. The Church has attempted to practice the instructions given and implied in these passages in the ordination of ministers. The special qualifications listed in these Scriptures are as follows:

- a. blamelessness,
- b. the husband of one wife (not a bigamist),
- c. vigilant, temperate, self-controlled,
- d. sober, earnest, serious,
- e. of good behaviour, possessing the dignity and modesty of the office,
- f. hospitable, lover of hospitality,
- g. a teacher in moral quality, ability and willingness,
- h. not given to wine,
- i. not a striker, that is, not of a violent temper,

- j. not given to money, covetousness, or immoderate desire to accumulate wealth,
- k. patient, or gentle, not contentious,
- l. a ruler of his own house with faithful children,
- m. not a novice or one immature or newly in the faith,
- n. a lover of good things, and
- o. a contender for the faith.

PROCEDURE FOR LICENSURE

Approval: Before one can be set forth in the ministry, he must have the approval of the state overseer, district overseer, and the local church with its pastor. The proper procedure for this approval is that the pastor confer with the district overseer, who then confers with the state overseer. Upon the approval of the state and district overseers, the local church may then set forth the candidate for licensure either as an exhorter, licensed minister, or ordained minister. "That the local church or churches should refrain from taking action or setting forth applicants for the ministry until the district pastor has conferred with the state overseer and that he be authorized to do so by the overseer of the state," 25th A., 1930, p. 22. This may be done in either a regular or called conference of the local church.

Application: After receiving the approval of his local church, the candidate for the ministry makes formal application for ministerial examination. These forms are furnished the local pastors by the state overseer. This application supplies the examining board and the officials of the Church with vital information pertaining to the applicant's attitude, loyalty, Christian experience, abilities, preparation, and marital estate.

Examination: Candidates for each order of the ministry must be examined by an examining board ap-

pointed by the state overseer. "It is his duty to officiate at all ordination services in his state. He is to supervise the examinations of all applicants for the ministry and pass on all questionnaires of applicants. He is to endorse the application of those considered worthy before they are submitted to the General Overseer," 42d A., 1948, p. 30. The examining board consists of at least three ordained ministers, who supervise both an oral and a written examination of each candidate for the ministry. This board has the responsibility of accepting or rejecting the application of a candidate. If they approve, they recommend the candidate to the state overseer for licensure in the order of the ministry applied for.

Endorsement: The application is then referred to the General Overseer by the state overseer. Upon this approval, the candidate may be given the proper credentials for his order of the ministry. The credentials of the exhorter are endorsed by the state and district overseer, and the credentials for licensed and ordained ministers by the General Overseer and the state overseer. "That the Church have an order of the ministry known as exhorter, whose license is signed by the district pastor where his membership is and endorsed by the state overseer," 20th A., 1925; amended 45th A., 1954; "We further recommend that the General Overseer pass on the applications of Exhorters," 44th A., 1952, p. 31.

Under the list of duties of the General Overseer it is listed that he is to "issue and sign credentials to ministers," 39th A., 1944, p. 37. Among the duties of the state overseer is listed that "it is his duty to sign credentials of all ministers in his state who have been approved by the General Overseer, or return them

to the General Overseer with an explanation for refusing to sign them," 42d A., 1948, p. 30.

Experience: This is the procedure used for all orders of the ministry, but it is expected that a candidate serve first as an exhorter. In this capacity, he must be engaged successfully in ministerial work before asking for licensure: "All applicants for the ministry, be actively engaged, either in evangelistic or pastoral work before being recommended for the ministry," 31st A., 1936, p. 32; amended 46th A., 1956. "That all applicants for the ministry serve as exhorters before making application for licensed minister certificate. . . .," 43d A., 1950, p. 14.

The candidate for ordination is expected to serve as a licensed minister before requesting ordination. In this capacity, he must serve a minimum of eight years if he is less than thirty years of age at the time of ordination, and a minimum of five years if he is thirty years of age at the time of ordination; in no case can a candidate be ordained who is below twenty-five years of age: "That the licensed minister . . . may be ordained at the age of twenty-five years, provided he has had at least eight years in active ministry, or at the age of thirty years provided he has had five years' experience in active ministry, if other wise qualified. . . .," 42d A., 1948, p. 27.

Transfer from other churches: This procedure is altered somewhat in the case of ministers coming to the Church of God from other recognized denominations, provided they meet the age and experience requirements of the Church of God: "That all applicants for the ministry serve as exhorters before making application for licensed minister certificate, except licensed ministers coming from other reputable organizations," 43d A., 1950, p. 14. Such a minister may be

accepted into the Church in the order of the ministry which he held with the former denomination. However, such a minister must first be investigated by the officials of the Church, normally the state and district overseers: "That the past record of ministers who present themselves to the Church of God be investigated, and where there have been accusations of immoral conduct said ministers shall not be eligible for license or ordination until endorsed by three-fourths of the Supreme Council," 36th A., 1941, p. 47.

It is further required that such a minister or any ministerial applicant must sever his official relationship with the former church or licensing association: "Inasmuch as our ministers are expected to pledge full allegiance to the Church of God and its program and inasmuch as we do not accept ministerial credentials from other organizations, licensing associations, or any other, we recommend that where our ministers hold such credentials they be required to surrender same; and where applicants to the ministry hold such credentials, they be required to surrender same before being approved for licensing," 46th A., 1956, p. 174.

Procedure for reinstatement in the ministry: Basically, the same rules apply to reinstatement that apply in the original licensure of an individual; however, there are some differences in procedure. The applicant is required to be re-examined by a regular ministerial examining board; this applies whether the applicant's ministry was revoked or surrendered voluntarily: "Any minister whose license has been revoked or surrendered, be required to go through the regular ministerial examination before being relicensed," 42 A., 1948, p. 29. "Ministers who have been disfellowshipped from the ministry and the Church, but later repented, be required to take the same course as at first in

examination to be restored to the ministry. In no case a minister be given a higher position than he first held, until he proves himself worthy," 21st A., 1926, p. 32.

The reinstatement must also be approved by two-thirds of the Supreme Council: "That where a minister's work has been generally known, either before or after he surrendered his license, that the application for reinstatement to the ministry be approved by a two-thirds vote of the Supreme Council, and that the General Overseer determine whether or not his case should come before the Council," 43d A., 1950, p. 16.

If the minister has followed a life of open sin and separation from the membership of the Church, it is required that he be rebaptized before he is eligible for any form of licensure: "That a minister whose license is revoked and who goes into open sin be required to be baptized in water before his ministry is restored, and we further recommend that this apply to any and all ministers who shall apply for membership in the Church of God," 37th A., 1942, p. 36.

The Church views certain offences in such a light that an offending minister must have imposed upon him certain special obligations before he is considered eligible to apply for reinstatement. The following section discusses each of these offences as they are explained in the **Minutes**.

Because the ministry is supported by the tithe, a minister who has had his ministry revoked for failure to tithe must present a six-month record of consistent tithing before he is eligible to apply for reinstatement in the ministry: "That all ministers having had their ministry revoked or restrained for the cause of failure to pay tithes, be required to show a record of at least six months of loyalty in tithing before being reinstated to the ministry," 33d A., 1938, p. 49.

Any sexual offence is viewed with extreme seriousness; therefore, the **Minutes** describe specifically the conditions of reinstatement. Unbecoming conduct not involving overt offences toward the opposite sex requires that a minister must withdraw from the ministry for at least one year: "That a minister who is found guilty of unseemly or unbecoming conduct with the opposite sex shall have his (or her) license revoked. He (or she) shall not be permitted to conduct revivals or preach for a period of one year," 46th A., 1956, p. 175. A minister who becomes involved in actual acts of adultery or fornication must withdraw from all ministerial activity for at least five years, and he cannot ever be ordained in the Church of God: "That ministers whose license have been revoked for adultery or fornication never be ordained in the Church of God," 36th A., 1941, p. 47. "The license of a minister must be revoked when found guilty of adultery or fornication. That he not be permitted to conduct revivals or preach in our churches for a period of at least five years from the date he is found guilty," 41st A., 1946, p. 27; amended 45th A., 1954, p. 26; amended 46th A., 1956, p. 175.

A minister found guilty of homosexual sins must withdraw from ministerial activity permanently: "The license of a minister must be revoked when found guilty of homosexuality, and he (or she) is never to be reinstated to the ministry," 43d A., 1950, pp. 18, 19; amended 46th A., 1956, p. 175.

MINISTERIAL DISCIPLINE

Offences: A minister may be disciplined for offences against the moral and spiritual standards of the Church, for opposition to the government of the

Church, opposition to the official positions of the Church expressed in the **Minutes** of the General Assembly, failure to report and inactivity in ministerial work. The discipline may take the forms of suspension of ministry or a complete revocation of the ministry. It may also take the form of requiring the excommunication of the offending minister from the fellowship of the Church.

Certain offences are listed in the **Minutes** with prescribed penalties; this list is not intended to limit the areas of discipline, but it represents the offences the Church has had occasion to give special attention to, and it is presented here only in that light. Basically, ministerial discipline is no different from any other area of discipline in the Church. Its authority and guide is the Scripture; this is already noted in the study of the discipline of the local church. The offences listed by the **Minutes** are as follows:

- a. Failure of an Exhorter or Licensed Minister to renew his credentials annually is cause for revocation of the ministry: "That all ministers' certificates be renewed annually, except ordained ministers," 42d A., 1948, p. 30; "That any licensed minister failing to renew his license within ninety days after date of expiration be revoked," 33d A., 1938, p. 49.
- b. Unexcused failure to report for a period of three months is cause for admonition by the state overseer, and failure to report for six months is cause for revocation of the ministry by the General Overseer and state overseer. "We recommend that when a minister fails to report to Headquarters and the state overseer for three months, that he be admonished by the state overseer, and if he fails to report for six months that his license be revoked," 33d A., 1938, p. 49; "That the General Overseer and General Secretary refuse to renew the license of any minister who has failed to

report for as much as six months. If subsequent investigation proves failure to report is not due to carelessness of the minister, that his license be renewed," 43d A., 1950, p. 15.

- c. Unexcused inactivity in ministerial work is cause for revocation of the ministry: "Ministers who do not report or who are not actively engaged in preaching and other ministerial work for as much as six months, provided such inactivity is not caused by illness, or age, shall have their ministry revoked," 35th A., 1940, p. 35.
- d. Opposition in teaching or practice to the declared positions of the General Assembly is cause for discipline: "All the ministers should remain within the bounds of the decision of the Assembly, and that they do not teach anything contrary to the teachings authorized by this body," 10th A., 1914, p. 31.
- e. Failure to tithe is cause for the revocation of the ministry: "Since we do not license or ordain applicants for the ministry unless they pay tithes, they are required to pay tithes in order to retain their license," 22d A., 1927, p. 29; "That all ministers having had their ministry revoked or restrained for the cause of failure to pay tithes, be required to show a record of at least six months of loyalty in tithing before being reinstated to the ministry," 33d A., 1938, p. 49.
- f. Failure to maintain a proper credit may result in the suspension of licensure until satisfactory disposition is made of the credit: "That all ministers who are indebted to any department of the Church, or otherwise, be duly notified by a committee appointed by the General Overseer and if satisfactory disposition is not made within twelve months, their ministry be suspended until their creditors are satisfied," 34th A., 1939, pp. 21, 22.
- g. Unbecoming conduct toward a member of the opposite sex must be punished by revocation of licensure, and withdrawal from the ministry for one year: "That a minister who is found guilty of unseemly or unbecoming conduct with the op-

posite sex shall have his (or her) license revoked. He (or she) shall not be permitted to conduct revivals or preach for a period of one year," 46th A., 1956, p. 175.

His (or her) licensure may be restored only upon the approval of the Supreme Council by a three-fourths majority vote: "Ministers' licenses having been revoked for the cause of improper conduct with the opposite sex or same sex shall not be restored to them until approved by a three-fourths majority vote of the Supreme Council," 42d A., 1948, p. 29.

- h. Offences involving overt acts of adultery or fornication must be punished by revocation of licensure and withdrawal from the ministry for five years: "The license of a minister must be revoked when found guilty of adultery or fornication. That he not be permitted to conduct revivals or preach in our churches for a period of at least five years from the date he is found guilty," 41st A., 1946, p. 27; amended 45th A., 1954, p. 26; amended 46th A., 1956, p. 175.
- i. Support and promotion of ministers who have been disfellowshipped from the Church is considered disloyal and may be dealt with accordingly: "That where ministers have had their ministry revoked for any cause and engage in ministerial activities in opposition to the Church of God, that our ministers and members be considered disloyal in promoting his ministerial activities," 44th A., 1952, p. 31.
- j. The attempt of one minister to dictate the policies of another congregation is reason for discipline: "Q. What steps should be taken against ex-pastors who keep dictating to the church and conflicting with the present pastor?
"A. If charge is preferred against him, he should be cited to trial before the State Board," 23d A., 1928, p. 42.
- k. The attempt to avoid charges by refusing to meet a trial board must be punished as an admission of guilt in the charges stated, and all conditions

of reinstatement prescribed in the **Minutes** must be fulfilled: "That ministers who resign their ministry to evade charges instituted or being instituted against them as a result of offending conduct shall be considered guilty," 46th A., 1956, p. 175.

1. Setting up of independent congregations or consistent participation in their services shall be considered reason for discipline: "Believing a centralized form of government to be the Biblical standard for our churches, the Church of God early adopted such a form of government and has consistently practiced a centralized form of government.

"Be it, therefore, resolved that the General Assembly does not recognize or approve the practice of our ministers setting up independent congregations who do not subscribe to the doctrines, faith, practices, teachings and government of the Church of God.

"Be it further resolved that we do not approve our ministers pastoring or otherwise assisting such independent congregations and do declare that ministers who persist in pastoring or otherwise assisting independent congregations are out of harmony with our declared policy of centralized government, and appropriate action should be initiated by proper authorities against offending ministers," 46th A., 1956, p. 174.

Procedure: The procedure of ministerial discipline is basically the same for ministers that it is for members of the local church. The minister is tried by a board of three ordained ministers (if available) in the state where he offends. Before trial, he must be informed of the exact nature of the charges to be considered, and the place and time of the hearing. He has all the rights of any accused person: namely, to be heard, to present testimony, and to appeal the decision of the board. The trial board is appointed by the state overseer; however, the minister may waive his

hearing before the state board and be tried by a board appointed by the General Executive Committee. In this case he has no appeal beyond this board. Appeal of a trial must be made within ten days to the General Overseer.

"In case of an offending minister the State Board, consisting of three ordained ministers, appointed by the state overseer where available (27th A., 1932, p. 37), shall give him due notice of time and place where charges will be considered. The minister shall have a right to attend and be heard at the time. If the State Board shall determine that the conduct of said minister warrants such action, his ministry shall at once be revoked," 24th A., 1929, p. 23.

"If the defendant or complainant is dissatisfied with the decision of the State Board, he may appeal his case within ten days to the General Overseer, who, with his Assistants and the General Secretary. . . , may appoint a board to rehear the case, if in their judgment the case merits a new trial. The defendant may, with the consent of the state overseer, waive trial by the State Board to a board appointed by the General Executive Committee, in which case there shall be no appeal," 33d A., 1938, p. 50.

"The minister who should walk disorderly, while in another state, should be tried by the State Board in which state the crime was committed and his ministry should be revoked by the overseer of the state where his membership is," 23d A., 1928, p. 41.

MINISTERIAL PROVISION

Tithes: The Church of God depends primarily upon the tithe for the support and care of its ministry; this principle is followed in the local, state and general levels of responsibility. Tithing is the basic program for the support of the ministry, and is interpreted by

the Church as a token of the believer's stewardship of all material means. In view of this all members are urged to tithe, though this is not made a test of fellowship; it is, however, a requirement of all ministers since they are supported by the tithe.

In addition to the tithe, there are other provisions made for ministerial support by the various special programs of the Church.

The obligations assumed by the Church are ministerial salaries (local, state, and general), expansion, support of home mission workers and evangelists, retirement pensions and disability pensions. Each of these provisions will be discussed in order.

Provision for these duties of the Church are made by the tithes, the tithe of tithe, and by special offerings. By the tithe is meant the tithe of income paid into the local church treasury; the tithe of tithe is the tithe of that amount (by agreement increased to twenty-percent), and the special offerings are taken at various times for the supplementing of the tithes. In accordance with this program, members tithe to the local church where their membership is; ministers tithe their ministerial income to the General Treasury, and their secular income to the local church where their membership is; local churches tithe their income to the State Treasury and the General Treasury (ten percent to each). This twenty percent is considered the tithe of the pastor's salary, and he is expected to pay no further tithe from his salary.

Local: The local pastor's salary is eighty percent of the tithe paid into the local church up to the limits established by the General Assembly. This entire program of tithing is explained in the following excerpt from the **Minutes**:

"Inasmuch as the General Assembly has from time to time endeavored to set forth the best system of paying and distributing tithes, and since some minor changes have been a bit confusing, we recommend that all past rulings under the tithing system be made to conform to the following:

"All members of the Church of God should pay tithes. Laymen are to pay into the local church treasury where their membership is. Exhorters, licensed and ordained ministers shall pay their tithes on their net income from all sources other than the ministry, into the treasury of the local church where their membership is; however, their tithes of net offerings shall be sent with their monthly report to the General Secretary and Treasurer.

"Local church treasurers shall send ten percent of all tithes paid into the treasury to the General Secretary-Treasurer, Cleveland, Tennessee, with their monthly report and an equal amount to their state treasurers with monthly report. The remainder shall be for the support of the pastor as follows:

		Weekly Allotment	Weekly Expense
Membership of	1-50	\$ 75.20	\$12.00
Membership of	51-100	78.50	15.00
Membership of	101-150	81.50	18.00
Membership of	151-200	85.50	21.00
Membership of	201-250	88.50	23.00
Membership of	251-300	95.50	26.00
Membership of	301-400	98.50	29.00
Membership of	401-550	101.50	31.00
Membership of	551 and over	107.50	35.00

"The remaining surplus to be used for the benefit of the ministry as may be decided by the state overseer, pastor, and local church, and that churches having surplus tithes be encouraged to sponsor a work in a new field within the state or in some mission state or territory. That each new church shall be under the direction of the respective overseer and local church sponsoring such work. A monthly report of the progress of the new work

shall be furnished the sponsoring church," 43d A., 1950, p. 15; amended 45th A., 1954, pp. 28, 30; amended 46th A., 1956, p. 162.

State: Salaries on the state level are paid out of the tithe sent to the state treasury from the local churches; the basic provision of this treasury is the state overseer's salary, but state salaries may include the state Sunday School and youth director, the state secretary and treasurer and other salaries agreed on by the ministry of the state and the state council. The provision of the Assembly here is "That where the tithe of tithes sent to the state treasurer is sufficient, the state overseer shall receive from the state treasury an allotment of \$100 a week and \$250 a month traveling expense. Also, that no special offerings, appropriations, or love gifts be given to the state overseer from the state treasury," 43d A., 1950, p. 15; amended 45th A., 1954, pp. 29, 30; amended 46th A., 1956, p. 162.

The state treasury is responsible for all state office expenses; provision is also made that this treasury is authorized to supplement the salaries of underpaid pastors, evangelists, and home mission workers: "After state office expenses have been paid, the state board be authorized to use the surplus tithe of tithes from the state treasury to supplement the income of underpaid pastors and evangelists," 43d A., 1950, p. 15; amended 45th A., 1954, pp. 29, 30; amended 46th A., 1956, p. 162.

Home missions: The home mission work of the state program is further supported by the special district mission offerings, and by a special offering consisting of two and one-half percent of the tithes received by the local churches. The district convention offering is a special offering brought to the district convention

from the local churches on the district and supplemented by an offering taken at the district convention; one-half of this offering remains in the state for home mission work, and one-half goes to the General Secretary and Treasurer for the general missions program; in states that are too small for districting, the state convention mission offering is so divided. "That local church raise in offerings an amount equal to 5 percent of the tithes paid, and that 50 percent of this amount and 50 percent of all mission money raised in the district convention be kept in the state in which it was raised, to be used in evangelizing new fields, or in case of emergency it may be used to assist small churches. The other 50 percent of these amounts is to be sent to the General Secretary.

"That all state overseers send their state convention mission offerings to the General Secretary and Treasurer prior to the closing of the books for the fiscal year, excepting those states that are too small to be districted, which shall be permitted to keep 50 percent of their state convention mission offering for state mission work," 30th A., 1935, p. 37.

General: The tithe of tithes going to the General Secretary and Treasurer is used for the general program and expenses of the Church, and for salaries and housing of general officials of the Church. The distribution of the tithe fund and the salary allotments for these offices is controlled by the Supreme Council. In cases where salaried personnel are appointed by standing boards or committees, their appointment and salary are subject to approval by the General Executive Committee. "The distribution of tithes sent to headquarters shall be in the hands of the Supreme Council," 33d A., 1938, pp. 50, 51. "The distribution of tithes sent to General Headquarters shall be in

the hands of the General Overseer and Supreme Council," 42d A., 1948, p. 29. "We recommend that the appointments of all standing boards and committees, and all salaries of same, shall be made subject to the approval of the General Executive Committee," 46th A., 1956, p. 166.

This tithe fund is also used to supplement other salaries than those of the general offices; it is used to supplement state overseers' salaries of mission states; it is further used in mission states to supplement pastors' and evangelists' salaries, and mission churches. It is used for the operational expenses in mission states. At present, twenty-eight percent of the tithe of tithes going to the general treasury is used for these purposes.

The mission money sent to the general treasury (two and one-half percent of local tithes and fifty percent of district convention offerings) is used for foreign missions.

The next area of ministerial provisions is the pensioning of aged ministers, disabled ministers, and ministers' widows.

Retirement: The Old Aged Ministers' Fund is provided for by ten percent of the tithe of tithes, by one percent of the ministerial income of all licensed and ordained ministers (provided his or her income from the ministry is \$50 or more monthly), by special offerings (one day annually must be provided for this offering in the local churches), and interest from fund investments. "That the Aged Ministers' Fund, in excess of \$50,000 operating reserve, be invested at a reasonable amount of revenue; said investment to be made by no less than a three-fourths vote of the Supreme Council and that while the council is in session. No loan shall be made without proper security,

nor shall it exceed fifty percent of the appraised property value," 44th A., 1952, p. 34. "Funds for the pensioning of aged ministers shall be created in the following manner:

- a. "Every minister whose income from the ministry equals \$50 or more a month shall send one percent of same to the Aged Ministers' Fund, at the end of each month with his monthly report. This does not include any amount allotted for expense.

"The one percent paid by a minister into the Aged Ministers' Fund is not held in reserve for that particular minister's pension and does not guarantee him any certain amount of pension at the time of his retirement, but is used to supplement pensions to aged ministers who are now being retired," 43d A., 1950, pp. 16, 17; amended 46th A., 1956.

- b. "The pastor of each local church shall set aside one day annually in honor of aged ministers, for the purpose of raising a love offering, said receipts to be sent to the Church of God General Secretary and Treasurer.
- c. "That ten percent of tithes coming to Headquarters be used as supplement to the present Aged Ministers' Fund.
"However, this does not apply to the Colored Work, as they have a system and fund of their own to take care of their ministers," 30th A., 1935, p. 36.

The security of the Aged Ministers' Fund is protected by an operating reserve of at least \$50,000. "That the Aged Ministers' Fund, in excess of \$50,000 operating reserve, be invested at a reasonable amount of revenue. . . ," 44th A., 1952, p. 32.

Certain specific regulations are made by the General Assembly to govern the Supreme Council in the execution of the pensioning plan. The provisions may be summarized as follows:

- a. Applicants are investigated by the state board of the state of residence.
- b. The Supreme Council makes the final decision on the qualifying status of the applicant and the amount of the pension: "All applicants for pensioning shall be investigated by the state board of the state wherein they reside. The findings of the state board, together with the application of the candidate, shall be passed upon by the Council of Twelve. Said Council shall determine the pension allotment each aged minister is to receive," 41st A., 1946, p. 29.
"The Aged Ministers' Pensioning Plan is intended for the purpose of guiding the Supreme Council in pensioning aged ministers. . . . It is to be understood that the Supreme Council is the proper authority to determine the qualifying status of each applicant and his allotment," 43d A., 1950, p. 16.
- c. The plan is subject to change by action of the General Assembly and by changes in the national or church economy: "It is agreed by all ministers who have contributed or subscribed or who may contribute or subscribe to the Aged Ministers' Pensioning Plan to be subject to and governed by any changes that may be made in the plan, and that one is entitled to benefits from said fund only when he has, in the judgment of the duly constituted authority of the Church, complied with the stipulations herein outlined, and only so long as funds are available. It is further understood and agreed that the Church shall not be held liable upon default of payment in the event funds become depleted by panic, depression, or any other unforeseen circumstance. This plan may be changed at any time by a majority vote of the General Assembly. Insufficient funds or other conditions over which the Supreme Council has no control may reduce, or eliminate, one's pension. . . ." 43d A., 1950, p. 16.
- d. The applicant is required to have been licensed and active in the ministry of the Church of God

for the past twenty years, and must be sixty years of age.

- e. The applicant must have subscribed to the Pensioning Plan.
- f. Superannuation occurs at age sixty-five: "Any minister who has been licensed by the Church of God and in active service in the Church for the past twenty years of his life, at the age of sixty and upon the option of either his part or the part of those officials of the Church to whom he is answerable, or at the superannuating age of sixty-five, shall be eligible to receive an aged minister's pension, provided that he has for those consecutive past years subscribed to the Aged Ministers' Pensioning Plan.

"The term 'active service' shall be construed to mean that the minister's principal occupation shall have been preaching the gospel, either pastoring a church or being regularly engaged in evangelistic work, or serving in some official capacity of the Church," 44th A., 1952, p. 34.

- g. Contribution to the plan does not guarantee a pension nor a certain amount of pension: "The 1 percent paid by a minister into the Aged Ministers' Fund is not held in reserve for that particular minister's pension at the time of his retirement, but is used to supplement pensions to aged ministers who are now being retired," 43d A., 1950, pp. 16, 17.
- h. The pension is determined by the following formula:

Two dollars per month for each year of active service after licensure;

One percent of average monthly income (average not to exceed two hundred dollars, monthly) multiplied by the years of active service after licensure;

Total pension not to exceed one hundred and sixty dollars, monthly.

"At his retirement, the aged minister shall receive monthly \$2 for each consecutive year of service that he has rendered the Church, plus

1 percent of his monthly average income—average income not to exceed \$200 a month from the Church for each consecutive year of service during his ministry according to his record. No future annuity should be built up after the age of superannuation. Example: If a man has been preaching thirty years and his average income is \$200 a month, his total pension is \$120 a month, which determined as follows: Two dollars a month for each year of service for thirty years—\$60. One percent of average monthly income of \$200 times years of service—\$60. Monthly pension—\$120. In no case shall a minister receive a pension in excess of \$160 a month,” 44th A., 1952, p. 30; amended 45th A., 1954, p. 28; amended 46th A., 1956, p. 176.

- i. Interruption of one's ministry interrupts tenure in relation to his pension; tenure must be rebuilt from the date of reinstatement in the ministry: “If a minister ceases to be actively engaged in the ministry he shall forfeit all claims to accrued benefit or assistance from the Aged Ministers' Fund, and he must, upon taking up his active ministry again, start to accrue future annuity from the date his ministry is reactivated. In no case shall a minister who has ceased to be actively engaged in the ministry either voluntarily or otherwise, be given a rebate of any money he has paid into the Aged Ministers' Fund,” 44th A., 1952, p. 30.
- j. Revocation or suspension of a retired minister's ministry interrupts the pension.
- k. In case a retired minister's ministry is held in abeyance pending a hearing, his pension is also held in abeyance pending a hearing: “Any aged minister receiving benefit from the Aged Ministers' Fund whose ministry has been revoked shall cease to draw compensation from the fund. Any minister drawing benefits from the Aged Ministers' Fund whose ministry has been held in abeyance shall have his compensation withheld from him during the time he is in question. If the minister in question shall be found innocent, his

compensation shall be restored and all back payments paid in full," 44th A., 1952, p. 30.

1. Full-time ministerial appointments are normally forbidden after a minister is pensioned except for short supply pastorates: "That state overseers refrain from appointing pensioned ministers as full-time pastors except in cases where active ministers are not available. There is no objection, however, to a retired minister serving as supply pastor," 42d A., 1948, p. 28.
- m. If a retired minister's ministerial income (before age sixty-five) exceeds his pension, the pension is to be adjusted: "It is understood that no one is eligible for a full pension until he is either sixty-five years of age or retired from the ministry. If a pensioned minister becomes partially engaged in the ministry before the age of sixty-five and his average monthly income from tithes and offerings equals more than the amount of his pension, his pension is to be adjusted accordingly," 44th A., 1952, p. 30.
- n. A lady minister receives one-half the regular pension unless her family was supported by her income: "That a female minister whose family has not depended on her income from the ministry as a principle means of support shall be entitled to only one-half the amount of pension as that of a male minister who has supported his family from his ministerial income," 43d A., 1950, p. 17.
- o. Only one pension may go to "husband-wife" ministerial teams: "As has always been our custom in the case of a man and wife both being licensed ministers in the Church, only one is entitled to a pension," 43d A., 1950, p. 17.
- p. Aged widows of pensioned ministers are entitled to one-half the husbands pensions, provided she is faithful to the Church and has served with her husband for the past twenty years of his ministry: "If a minister who has had twenty years of unbroken service in the Church at the time of his death and was otherwise eligible for an aged minister's or disabled minister's pension, but

had not claimed it, his wife may claim one-half of his rightful pension, provided she has lived with him for the last twenty years of his ministry and remains a widow in good standing with the Church," 43d A., 1950, p. 16.

- q. American missionaries are pensioned on a commensurate level with other ministers even though their average salary may not equal two hundred dollars, monthly: "That when determining pensions due consideration be given to underpaid American missionaries who are eligible for pension, said pension to be equal to that of a home minister of equal status," 44th A., 1952, p. 34.
- r. This fund cares for the totally and permanently disabled provided they have twenty years of unbroken active ministry prior to the disability: "That ministers who become totally and permanently disabled while in service of the Church may receive assistance from the Aged Ministers' Pension Fund, provided that they have had twenty years of unbroken service at the time of such disability. In no case shall he receive help from this fund until he has been thoroughly examined and declared totally and permanently disabled by a duly appointed representative of the Church. Disabled ministers shall receive assistance on the same basis as aged ministers (Death is also construed as disability)," 43d A., 1950, p. 16; amended 45th A., 1954, p. 26.

Disability: The Disabled Ministers' Emergency Fund is provided for by three percent of the tithe of tithes. This fund is to provide for ministers who have not completed twenty years of unbroken active ministry in the Church and have been disabled by illness or accident while in the service of the Church. If the minister is totally and permanently disabled and is otherwise qualified, he is cared for under the Aged Ministers' Pensioning Plan (See "R" above.), but this fund cares for ministers in a prolonged, though not

permanent, disability. It is not subject to the exacting ratios of the Aged Ministers' Fund, and the allotments may be more freely adjusted to the need and the strength of the fund. These decisions are made by the Supreme Council. "That a Disabled Ministers' Emergency Fund be created for disabled ministers who become disabled while in service, but are ineligible to receive aid from the Aged Ministers' Pension Fund. Further, that three percent of the tithes coming to Headquarters be appropriated for this purpose. Disbursement of said fund shall be in the hands of the Supreme Council. The allotments to beneficiaries shall be determined by the need of the applicant, service rendered, and money available," 42d A., 1948, p. 28.

Ministers' Widows' Fund: The final area of ministerial provision is the Ministers' Widows' Fund. Two percent of the tithe of tithes is set aside as an emergency fund to care for the widows of our deceased ministers. This provides for those ministers' wives that are widowed during the active ministry of the husband. This fund is provided only to those widows who have no other means of support. The need is investigated by the State Board and recommendation is then made to the Supreme Council. "That an emergency fund be created from the tithe of tithes at Headquarters, to assist widows of our deceased ministers, who have no means of support; said fund not to exceed 2 percent of the tithe fund, and to be in the hands of those who handle the tithe of tithe.

"Amendment; all applicants to be approved by the State Board," 30th A., 1935, p. 39.

CHAPTER VII

FAITH AND PRACTICES OF THE CHURCH

THE FAITH OF THE CHURCH OF GOD

The "Declaration of Faith" adopted by the General Assembly summarily comprehends the doctrinal and ethical positions of the Church of God. This declaration serves as an outline of all the decisions of the Church on these matters; and though they may have been stated over a period of years, they nevertheless are comprehended under this statement. For this reason this declaration serves as the outline of this section of our study. The attempt is to show each principle in its application to various problems of the Church.

1. "We believe in the verbal inspiration of the Bible."

"That one of the first principles accepted in the earliest history of its organization was that we accept the whole Bible rightly divided, which is today one of the most sacred principles; therefore, we meet in BIENNIAL CONFERENCE with all ministers and laymen who wish to attend to search the Scriptures and to put them into practice. Our teachings and faith are the same as originally accepted in its original organization, and all the changes in government and management have been duly authorized by the General Assembly in its various sessions which adopts measures by a majority vote of all male members present

and voting, being their privilege to vote on any and all propositions presented. . . ,” 15th A., 1920; amended 45th A., 1954, p. 33.

“The Church of God stands now, as it has always stood, for the whole Bible, rightly divided, and for the New Testament as the only rule for government and discipline. It has been necessary at times for the General Assembly of the Church to search the Scriptures and interpret the meaning of the Bible to arrive at what is the true and proper teaching of the Church on various subjects, but always with the purpose and intention to base our teachings strictly upon the Bible.

“For this purpose, a committee was appointed to report at the 1910 Assembly giving a collection of some of the teachings made prominent by the Church, together with the Scriptures upon which these teachings were based and that committee did report, and the matter contained in the report is set forth page 47 of the printed **Minutes** of that Assembly.

“However, the **Minutes** do not show that the report was officially adopted by the Assembly. The matters set forth in that report are simply a collection of some of the more important things that we have always believed, practiced, and taught, and is the law as set forth in the Holy Bible. We do not now attempt, and never have attempted, to make a law, but we have merely interpreted the Scriptures and we have here set forth the laws that we have found there.

“In order that there may be a record of the Divine Law, as set forth in the Scriptures, and as found and interpreted by the Assembly, it is now declared and reaffirmed that we accept and stand for the whole Bible rightly divided, and for the New Testament as our rule of faith and practice and we do now declare the laws and teachings of the Bible as set forth in

the report of the said committee on page 47 of the **Minutes** of the 1910 Assembly, under the heading 'Church of God Teachings' to be the official findings and interpretations of the 1930 Assembly of the Church of God upon the teachings and subjects thereon dealt with," 25th A., 1930, p. 23.

This attitude is the basis of the list of "Church of God Teachings" emphasized in the belief and practices of the Church of God constituency; consequently, it prefaces the list as it appears in the **Minutes** of the Church: "The Church of God stands for the whole Bible rightly divided. The New Testament is the only rule for government and discipline. Below are given some of the teachings that are made prominent. . . ." The list which follows this statement in the **Minutes** will be used in the subsequent parts of this outline.

2. "We believe in one God eternally existing in three persons; namely, the Father, Son and Holy Ghost." This is the only statement in the **Minutes** on the doctrine of the Trinity as such; however, it is the basis of the Church's attitude on the "baptismal formula." The Church requires that the Trinitarian formula be used in water baptism: "We recommend that our disciples be baptized by a man who is baptized with the Holy Ghost. However, inasmuch as the apostles baptized before and after Pentecost, we leave this matter to the conscience of the individual and we should not exclude them if they are satisfied with their baptism.

"Provided that they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost," amended 28th A., 1933, p. 43.

3. "We believe that Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified,

buried, and raised from the dead. That He ascended to heaven and is today at the right hand of the Father as the Intercessor."

This is the only statement on this doctrine in the **Minutes** of the Church.

4. "We believe that all have sinned and come short of the glory of God and that repentance is commanded of God for all and necessary for forgiveness of sins." This doctrine was listed first in the original listing of the teachings of the Church of God: "1. Repentance. Mark 1:15; Luke 13:3; Acts 3:19." Its resulting restitution was also given in that listing: "17. Restitution where possible. Matt. 3:8; Luke 19:8, 9."

5. "We believe that justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ." This article covers the two concomitant experiences of justification and regeneration (or the new birth); notes on them will be given in that order.

The doctrine of justification was listed second in the original list of teachings: "2. Justification. Rom. 5:1; Titus 3:7." No subsequent statements have been made on this doctrine since the adoption of the Declaration of Faith.

Regeneration is variously referred to in the **Minutes** as either regeneration or the new birth: "3. Regeneration. Titus 3:5. New birth. John 3:3; 1 Peter 1:23; 1 John 3:9." Various questions have arisen on the doctrine of regeneration in the General Assemblies; therefore, the **Minutes** offer interpretations on this doctrine; they are as follows:

"'Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God.' Is being born of water a natural or a spiritual birth?

"Natural, that which is born of flesh is flesh; and

that which is born of Spirit is spirit. John 3:6," 20th A., 1925, p. 39.

"Does It Make Holy?

"Q. When one is born of God or regenerated is he holy?

"A. He that is born of God doth not commit sin. 1 John 3:9; he is therefore holy to that extent," 22d A., 1927, p. 32.

"Regenerated Person (Does He sin?)

"Q. Does a regenerated person sin?

"A. No," 22d A., 1927, p. 32.

6. "In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost." "Sanctification subsequent to justification. Rom. 5:2; 1 Cor. 1:30; 1 Thess. 4:3; Heb. 13:12."

7. "We believe holiness to be God's standard of living for His people." "Holiness. Luke 1:75; 1 Thess. 4:7; Heb. 12:14." "Fruits of the Spirit. Rom. 6:22; Gal. 5:22, 23; Eph. 5:9; Phil. 1:11."

This particular article of faith is so broad that it may be made to cover all the practices insisted on by the Church of God; therefore, a special section will discuss the personal and social aspects of our teachings. This will be studied under the section, "The Practices of the Church of God."

8. "In the baptism with the Holy Ghost subsequent to a clean heart." "Baptism with the Holy Ghost subsequent to cleansing; the enduement of power for service. Matt. 3:11; Luke 24:49, 53; Acts 1:4-8."

9 "We believe in speaking with other tongues as the Spirit gives utterance and that it is the initial evidence of the baptism of the Holy Ghost." The first listing of the teachings of the Church of God devoted three statements to this particular tenet: "The speaking

in tongues as the Spirit gives utterance as the initial evidence of the baptism of the Holy Ghost. John 15:26; Acts 2:4; 10:44-46; 19:1-7."

"Spiritual gifts. 1 Cor. 12:1, 7, 10, 28, 31; 1 Cor. 14:1."

"Signs following believers. Mark 16:17-20; Rom. 15:18, 19; Heb. 2:4."

10. "In water baptism by immersion and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost."

"Water baptism is to plunge or dip, or a burial beneath the surface of the water and a lifting out again," 6th A., 1911, p. 6.

"Water baptism is not a door into the Church, but an act of obedience after one has been converted," 7th A., 1912, p. 19.

"That we authorize the printing of certificates of baptism, and recommend that they be issued to those baptized, by the officiating minister," 41st A., 1946, p. 26.

"We recognize immersion as the scriptural mode of water baptism. We recommend that our disciples be baptized by a man who is baptized with the Holy Ghost. However, inasmuch as the apostles baptized before and after Pentecost, we leave this matter with the conscience of the individual party and we should not exclude them if they are satisfied with their baptism.

"Provided that they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost," amended 28th A., 1933, p. 43.

"That water baptism be administered by ordained or licensed male ministers, and that it be in accordance with the commission given by Jesus in Matthew 28:19, 'Baptizing them in the name of the Father, and

of the Son, and of the Holy Ghost,'” 39th A., 1944, p. 30.

In the original list of the teachings, it was simply listed with some Scripture references: “Water baptism. Matt. 28:19; Mark 1:9, 10; John 3:22, 23; Acts 8:36, 38.”

11. “We believe Divine healing is provided for all in the atonement.” This identical statement was made in the list adopted by the Twenty-fifth General Assembly with the following proof-texts: “. . . Psa. 103:3; Isa. 53:4, 5; Matt. 8:17; Jas. 5:14-16; 1 Pet. 2:24.”

This doctrine is so easily misunderstood and abused, that it became necessary for the Church to make its position clear in relation to medical care and miraculous healing: “We recommend that our people in testifying to divine healing refrain from using expressions making thrusts at physicians or the use of medicine. Preach and testify to divine healing as a privilege, giving God the glory,” 24th A., 1929, p. 35.

12. “We believe in the Lord’s Supper and washing of the saints’ feet.”

“The subject of communion and feet washing was considered and the Assembly decided that both are taught in the New Testament and may be engaged in at the same service or at different times at the option of the local churches. In order to preserve the unity of the body, and to obey the sacred Word, it was recommended that every member engage in these sacred services which should be observed one or more times each year,” 1st A., 1906, p. 15. This is included as articles fourteen and fifteen of the original list: “The Lord’s Supper. Luke 22:17-20; 1 Cor. 11:23-26. Washing the saints’ feet. John 13:4-17; 1 Tim. 5:9, 10.”

13. “We believe in the premillennial second coming

of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years."

Article eighteen of the original list is very similar. "18. Premillennial second coming of Jesus. First, to resurrect the dead saints and to catch away the living saints to Him in the air. 1 Cor. 15:52; 1 Thess. 4:15-17; 2 Thess. 2:1. Second, to reign on the earth a thousand years. Zech. 14:4; 1 Thess. 4:14; 2 Thess. 1:7-10; Jude 14, 15; Rev. 5:10; 19:11-21; 20:4-6."

14. "We believe in the bodily resurrection; eternal life for the righteous, and eternal punishment for the wicked." Three articles in the original list (19-21) present this article in the Declaration of Faith: "Resurrection. John 5:28, 29; Acts 24:15; Rev. 20:5, 6. Eternal life for the righteous. Matt. 25:46; Luke 18:30; John 10:28; Rom. 6:22; 1 John 5:11-13. Eternal punishment for the wicked. No liberation nor annihilation. Matt. 25:41-46; Mark 3:29; 2 Thess. 1:8, 9; Rev. 20:10-15; 21:8."

THE PRACTICES OF THE CHURCH OF GOD

This section is intended to outline the interpretations upon personal, social and civic life that the Church of God feels to be Scriptural. The matters are a direct result of the Church attitude on the doctrine of holiness as the standard of living for God's people. The points made in the **Minutes** are by no means exhaustive; neither is it to be inferred that these matters are the only emphases of the Church of God message. While these things are outward and are therefore subjects of legislation, they are not a substitute for the Scriptural emphasis on inner purity.

For the purpose of order, these duties are outlined

under three headings: church loyalty, personal and social, and civil duties.

Loyalty: There are certain attitudes and practices that the Church considers essential to church loyalty, and Scriptural.

The first of these is an acceptance of the teachings and doctrines of the Church; a basic agreement is essential to church membership, and full agreement is necessary for service in official capacities in the Church: "That inasmuch as the local Church of God membership is composed of Christians who have accepted the teachings, doctrines, and government of the Church of God and who have been formally received into its fellowship therefore, no local church has authority to set up or recognize an associate membership of Christians who for some reason have not been formally received into its fellowship," 45th A., 1954, p. 28.

"That members who are not loyal to the Church teachings, not be allowed to serve on official boards of local churches," 34th A., 1939, p. 22.

The second point of loyalty is consistent Church attendance: "Members should be excluded from the Church of God for nonattendance of the regular services of the church of which they are members unless they have a good reason," 20th A., 1925, p. 41.

"Notice the question is only for continued nonattendance, this doesn't mean just for a few times missing service."

The final duty specifically pointed out by the **Minutes** is the Scriptural system of tithing; this practice is not made a test of fellowship in the Church. Tithing was listed as the sixteenth article in the original list of the teachings of the Church: "16. Tithing and giving. Gen. 14:18-20; 28:20-22; Mal. 3:10; Luke

11:42; 1 Cor. 9:6-9; 16:2; Heb. 7:1-21." "All members of the Church of God should pay tithes. Laymen are to pay into the local church treasury where their membership is," 43d A., 1950, p. 15.

That this is not a test of fellowship was pointed out by the nineteenth General Assembly: "Q. Should we preach that those who do not pay tithes are robbers, and yet retain them in the Church?

"A. We should be very careful and preach with love and tenderness and advise them that it is their privilege to pay tithes and that they should do so because they love the Lord and His Church, yet paying tithes has never been made compulsory or a test of fellowship by the governing body of the Church, yet at the same time it is one of the principles of the Church of long standing, but our members should not pay tithes because they are compelled to, and advise them that they may be the happy recipients of the uncontainable blessings provided for those who willingly comply with the Bible teachings," 19th A., 1924, p. 47. The Church feels very strongly that failure to tithe at least implies a degree of disloyalty that should render a member silent in the business of the Church: "Q. Should those who do not pay tithes have a voice in Church?

"A. If a member does not have enough interest in the Church to support it with his tithes, he should have respect enough for the Church to keep quiet in business meetings," 22d A., 1927, p. 32.

Personal and social: The profession of holiness reasonably demands certain personal religious standards; the Church of God has attempted to specify some of these standards, some of which are tests of fellowship and others are not. The Church's attitude on these demands is that the Scriptures authorize them,

and the Church does not take a legislative position. No Assembly ever attempted to group all these in one listing; therefore, they will be taken up in the order of the Assembly in which they were originally passed.

The fact that some of these rulings do not occur until a relatively recent Assembly does not necessarily indicate that the Church had no specific standard on the problem until that time. It is that at these times (often due to some immediate situation) the Church saw the need of formally expressing her position.

The first General Assembly made specific statements on family worship, and the use of tobacco.

Family worship regularly observed is an integral part of the spiritual life of the Church and its constituency; therefore, it is urged upon all members of the Church:

"Family worship was considered and the Assembly recommended and urged that the families of all the churches engage in this very sacred and important service at least once a day and at a time most convenient to the household and that the parents should see that every child is taught as early as possible to reverence God and his parents by listening quietly and attentively to the reading of God's Word and getting down on his knees during 'the prayer.' The pastor and deacons of each church were advised to use their influence and make special efforts to encourage every family in the church to engage in this devotional exercise every day," 1st A., 1906, B.M., p. 17.

The use of tobacco is contrary to the testimony of holiness, and consequently, its use is forbidden in the Church of God. "After due consideration this Assembly agreed to stand with one accord in opposition to the use of TOBACCO in any form," 1st A., 1906, B.M.,

p. 16. This position was restated in the list of "Church of God Teachings" adopted by the Church; "23. Against the use of tobacco in any form, opium, morphine, etc.," 31st A., 1936, p. 34.

This attitude on the use of tobacco brought on certain of the members of the Church the problem of a decision on the growing of tobacco. The church originally opposed the growing of tobacco by its membership; however, the twenty-eighth General Assembly decided that there were conditions under which members should be permitted to grow tobacco without being considered out of harmony with the Church of God: "That the restriction concerning growing and handling of tobacco be lifted if it is absolutely necessary for our people to do so in order to earn a living," 28th A., 1933, p. 43.

The twentieth General Assembly formally established the Church's position on attendance at swimming places where mixed bathing is practiced; this is observed as a test of fellowship in the Church: "That members of the Church of God who go into public bathing places with the opposite sex be warned and after sufficient warning, if they continue to frequent such places, they should be disfellowshipped from the Church of God," 20th A., 1925, p. 38; amended 29th A., 1934, p. 49. This position is taken because the practice is contrary to the modesty and destructive to the virtue demanded by the profession of holiness.

Short hair suggestive of impropriety in the presence of God and the order of mankind is forbidden by the Church of God: "That the bobbing of hair of our female members be discontinued but that mercy be shown those who already have their hair bobbed; but if after sufficient warning they disregard the ad-

vice given, they should be dealt with in the Church of God," 20th A., 1925, p. 38.

"Q. Is age to be considered as to our members having bobbed hair?

"A. If they are mature enough to become members of the Church they should be required to conform to its ruling and teaching on this matter," 22d A., 1927, p. 31.

At the twenty-third Assembly the problems of speculations and labor unions were faced by the Church in the light of her standard of Christian living.

Speculative purchasing of futures was forbidden by the Church. It should be understood that this is no condemnation of the normal risk one takes in the purchase of stocks, but in principle it is a condemnation of all gambling. This particular form of gambling and covetousness was especially prominent at this particular period of our country, and it, therefore, was quite naturally singled out in the decision of the Church: "That it be against the teaching of the Church of God to buy cotton futures, or to speculate in futures of any kind," 23d A., 1928, p. 25.

The problem of membership in labor unions was qualified at this Assembly in order to provide freedom for our members in their employment: "That the restriction concerning labor unions be lifted where it is necessary for our members to belong to them in order to obtain employment," 23d A., 1928, p. 25.

In order that its testimony of purity may be defended, the Church clarified this qualification in a subsequent Assembly; the Christian must not become involved in any act or decision which is contrary to the Christian grace of peaceableness: "However, we want it understood that in the event of labor troubles, they are to refrain from acts of violence," 29th A., 1934, p. 49.

It is the practice and teaching of the Church of God to emphasize God's provision of divine healing; this teaching is not antagonistic to the medical arts. The Church of God clarified its interpretation of this important doctrine in the twenty-fourth Assembly: "We recommend that our people in testifying to divine healing refrain from using expressions making thrusts at physicians or the use of medicine. Preach and testify to divine healing as a privilege, giving God the glory," 24th A., 1929, p. 35.

The Church of God feels strongly that the beauty of the hidden man of the heart consists in the beauty of a meek and quiet spirit; therefore, appropriate attire and adornment are concerns of the Church, the body of the saints. In consequence of this the twenty-fifth Assembly attempted to express the Biblical requirement on this matter: "That the wearing of unnecessary jewelry for ornament or decoration be made a test of membership in the Church, in conformity with the teachings of the Bible. See Isa. 55:2; 1 Pet. 3:3," 25th A., 1930, p. 22. The list of "Church of God Teachings" gives a more specific statement: "Against members wearing jewelry for ornament or decoration, such as finger rings, bracelets, earrings, locketts, etc. 1 Tim. 2:9; 1 Pet. 3:3," 31st A., 1936, p. 34.

This ruling not only affects such matters as jewelry, but also propriety of dress: "That our members dress according to the teachings of the New Testament:

"'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world,' 1 John 2:15, 16.

"'In like manner also, that women adorn themselves

in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array,' 1 Tim. 2:9.

"'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price,' 1 Peter 3:3, 4," 35th A., 1940, p. 31.

The corruption of the moving picture industry and its contribution to worldly lusts and principles quite naturally are contrary to the life of holiness professed by the church and demanded by the Scriptures. The Church of God forbids attendance at and operation of moving picture shows: "That parties operating moving picture shows be considered ineligible for membership in the Church of God," 28th A., 1933, p. 42.

The problem of divorce and remarriage was also considered at the twenty-eighth Assembly; the statement of the Church's attitude on the problem as it now appears in the **Minutes** is the product of several Assemblies: "That all former rulings on divorce and remarriage be revised to read as follows: All parties who have put their companions away for the cause of fornication, having been divorced and remarried, provided they are otherwise qualified, are eligible for membership in the Church of God," 28th A., 1933, p. 43; amended 33d A., 1938, p. 50.

"Inasmuch as the divorce evil has grown to such alarming proportions and since the Church of God is a holiness institution divinely ordained to serve the best interests of the human race, therefore, be it resolved that we reaffirm our traditional position regarding the sanctity of the home and the sacredness

of marriage vows, both of which should be held inviolate for the protection of our national security. Inasmuch as we also consider such present social trends to be detrimental to the home, the church, and the nation, be it further resolved that the minister be an example of Christian chastity and that his marital status be above question. The Church of God must have the highest type ministry—a ministry whose moral and spiritual experiences provide the incentive to develop the Christian character indispensable to the national honor of our republic and the preservation of our Christian principles,” 43d A., 1950, p. 18.

This matter was included in the list of teachings by act of the forty-fifth Assembly: “29. Divorce and remarriage. Matt. 19:7-9; Mark 10:11, 12; Luke 16:18; 1 Cor. 7:2, 10, 11,” 45th A., 1954, p. 29.

A number of measures were formally stated by the thirty-first Assembly, because it was at this Assembly that the list of “Church of God Teachings” was accepted by the Church.

Any use of intoxicants as beverage is condemned by the Church of God; violation of this matter is reason for excommunicating a member from the Church: “22. Total abstinence from all liquor or strong drinks. Prov. 20:1; 23:29-32; Isa. 28:7; 1 Cor. 5:11; 6:10; Gal. 5:21.”

In the same vein, any use of narcotics except for duly prescribed medicinal use is contrary to the standards of Christian living: “23. Against the use of tobacco in any form, opium, morphine, etc. Isa. 55:2; 1 Cor. 10:31, 32; 2 Cor. 7:1; Eph. 5:3-8; Jas. 1:21.”

In accordance with the Christian grace of charity, the Church of God expects its membership to restrict its own liberties in the interest of not offending weaker Christians, and thereby causing them to stumble:

"24. Meats and drinks. Rom. 14:2, 3, 17; 1 Cor. 8:8; 1 Tim. 4:1-5."

The Sabbath is to be observed in harmony with its original purpose and the principles of the freedom of grace, and not in the oldness of the letter: "25. The Sabbath. Rom. 14:5, 6; Col. 2:16, 17; Rom. 13:1, 2."

The church as the family of God and the brotherhood to Christ cannot join itself or permit its members to join themselves to any other brotherhood, thereby accepting a fraternal relationship not based on the redemptive work of our Lord. On account of this, the Church of God requires that all such worldly fraternal ties be severed before one may be accepted into or retained in the membership of the church: "27. Against members belonging to lodges. John 18:20; 2 Cor. 6:14-17."

"Should anyone unite with the Church who has insurance with a fraternal or secret order, he may continue his insurance with said order, provided he does not attend their secret meetings," 35th A., 1940, p. 32.

The Church of God opposes the taking of oaths: "28. Against members swearing. Matt. 5:34; Jas. 5:12."

Civic: In addition to Church loyalty and personal duty, Christian living demands certain civic attitudes; the Church of God is not unmindful of these matters. On various occasions, the General Assembly has dealt with specific problems of this nature; these matters will be discussed at this point.

Basic to the organization of an ecclesiastical body is its attitude toward the union of church and state. In accordance with the New Testament economy and the American concepts of religious liberty, the Church of God opposes any union of church and state; this is one of the oldest statements of the General

Assembly: "We are opposed to the union of church and state under any circumstances," 3d A., 1908, p. 27.

This same spirit dominated the thirty-seventh Assembly in its formal statement on democracy as a form of civil government: "That the Church of God is definitely opposed to any form of dictatorship in matters pertaining to state and civil government. We heartily endorse the democratic way of life and faithfully pledge ourselves to its support, maintenance and progress," 37th A., 1942, p. 36.

In accordance with this attitude and the Scriptural injunctions, the Church of God recognizes officers of the law as the ministers of God; therefore, members are permitted to serve as officers, and it is demanded of all members that they be governed by civil law unless it is contrary to Scripture: "We should obey laws as long as said laws do not conflict with Christ's laws," 3d A., 1908, p. 26.

"The church should appreciate the laws that protect public worship and should recognize the officers of the LAW as God's ministers, Rom. 13:1-6," 3d A., 1908, p. 27.

"Q. Can any member of the Church of God be an officer of the law, with or without a gun?

"A. That he be governed by his own conscience," 20th A., 1925, p. 40.

In its loyalty to our government the Church does not endorse any form of national aggression, but it does endorse reasonable defence of national rights and honor; therefore, members of the Church are to be guided in their own consciences in their serving in combatant or non-combatant positions during time of war. The Church will support any member in his pursuit of non-combatant service if that is the dictate of his

conscience. "The Church of God believes that nations can and should settle their differences without going to war; however, in the event of war, if a member engages in combatant service, it will not affect his status with the Church. In case a member is called into military service who has conscientious objections to combatant service, the Church will support him in his constitutional rights," 40th A., 1945, p. 31.

The Church feels that its principles should be expressed and practiced in civic areas; therefore, one of the auxiliaries of the Church is charged with this responsibility. This is the Ladies' Willing Workers' Band: "Some of the purposes of the L.W.W.B., under the guidance of the committee and pastor, are to meet each week, or as often as convenient, to engage in prayer for the welfare of the church and the lost, to visit the sick, rest homes, prisons, P.T.A.'s and other worthy civil organizations where their influence could be effective for God, the Church, and the community. Further, they are to raise funds to be disbursed in behalf of the local church, state and general work, after consulting with and have the approval of their pastor," 31st A., 1936, p. 35; amended 45th A., 1954, p. 32.

CHAPTER VIII

THE AUXILIARIES OF THE CHURCH

There are certain activities of the Church which are prescribed by principle in the Scriptures, but the organization for these activities is not given in the Scriptures, as is given for the organization of the church. These activities are commonly carried on by those arms of the church which we commonly call the church auxiliaries.

Since the organization for these is not Scripturally prescribed, the church has been left to its own good judgment in outlining an effective organization. It is reasonable to accept that the Holy Spirit has directed the church in these important matters.

The Church of God recognizes three auxiliaries: Ladies' Willing Workers' Band, the Sunday School, and the Young People's Endeavor. These serve the functions above alluded to: namely, social welfare, education, and youth training.

LADIES' WILLING WORKERS' BAND

This auxiliary of the Church is organized on national, state and local levels. The organization on the national and state levels is not prescribed by the *Minutes*; therefore, the organization here is estab-

lished by precedent rather than official action of the General Assembly.

Normally, the wife of the General Overseer of the Church of God serves as the national president of the ladies' auxiliary. The main function of this group on the national level is to promote and plan the emphasis on the L.W.W.B. at the General Assembly. At each General Assembly, they are given at least one service in the series of services.

The state organization is similar to the national; the wife of the state overseer of each state normally serves as the state president of the L.W.W.B. In this capacity, she reports the activities and progress of the state chapter and local chapters through the state paper. The president is also responsible for the annual Ladies' Willing Workers' Band service at the camp meeting or state convention.

The local organization is distinctly stated in the **Minutes**. It is prescribed that each local church shall have such an organization of its women, and that its official title shall be Ladies' Willing Workers' Band; however, churches are not bound to this particular title: "That each local church organize and maintain an auxiliary which shall be generally known as 'Ladies' Willing Workers' Band.'"

"Where an organization of this type is functioning under a different name, it may continue if they so desire," 31st A., 1936, p. 35.

The organization for this group consists of a committee of officers, with the pastor of the church serving as the chairman of the committee; the officers are president, vice-president, and secretary-treasurer. These with the pastor make up the committee: "The L.W.W.B. Committee shall consist of a president, vice-president, and secretary-treasurer of which the pastor

is chairman. The manner of selecting, electing, or appointing these officers shall be left up to the pastor," 31st A., 1936, p. 35.

Four purposes for this organization are stated by the Minutes:

- a. to hold special prayer meetings on behalf of the church and the lost,
- b. to do visitation work among the ill, the poor and prisons,
- c. to extend the influence of the Church into the civic groups of communities, and
- d. to aid the financial program of the local church.

"Some of the purposes of the L.W.W.B., under the guidance of the committee and pastor, are to meet each week, or as often as convenient, to engage in prayer for the welfare of the church and the lost, to visit the sick, rest homes, prisons, P.T.A's and other worthy civil organizations where their influence could be effective for God, the Church, and the community. Further, they are to raise funds to be disbursed in behalf of the local church, state, and general work, after consulting with and have the approval of the pastor," 31st A., 1936, p. 35; amended 45th A., 1954, p. 32.

SUNDAY SCHOOL AND YOUNG PEOPLE'S ENDEAVOR

These auxiliaries are directed under one general program of the Church, the National Sunday School and Youth Department. The program is set up on national, state, district and local levels; except for the local situation, both the Sunday School and Y.P.E. are usually directed by one official. This unifies and coordinates the program. The entire organization of these

auxiliaries is subject to the Supreme Council: "That the organization of the Sunday School and Y.P.E. of the Church of God be under the supervision of the Supreme Council."

National program: The national program is organized with a standing board, a director and an assistant director. The appointment and duties of these officials are listed under the study of the standing boards and committees and their departments (National Sunday School and Youth Department). Aside from that study, it will be necessary only to mention the activities of the national department. A summary of these activities follows:

- a. the general directing of the Sunday School and Y.P.E. of the entire church: "That all Sunday Schools be guided by the Sunday School Constitution as recommended by the National Sunday School and Youth Board," 46th A., 1956, p. 190.
- b. the planning and conducting of regional Sunday School and youth conventions;
- c. the receiving of reports from local schools and Endeavors,
- d. the supervision of national contests and awards,
- e. the providing of a program of instruction for administration, promotion, and teaching in the Sunday Schools and Y.P.E.'s, and,
- f. the direction of the **Lamplighters'** Club.

State program: The state program for Sunday Schools and Y.P.E.'s is under the supervision of the state overseer and the state council. "By virtue of his office he is the state Sunday School and Y.P.E. superintendent, but he may appoint someone to serve in that capacity, if the work so requires."

If the work of this program is delegated to another than the state overseer, it is the state overseer who makes the appointment: "That state superintend-

ents of Sunday Schools be appointed by the state overseers. . . ,” 32d A., 1937, p. 35.

The state program must include the following activities:

- a. state Sunday School and youth conventions: “That each state have a state Sunday School and youth convention and district Sunday School and youth conventions,” 23d A., 1928, p. 25;
- b. a reporting system for local Sunday Schools and Y.P.E.’s: “That each Sunday School secretary make a complete monthly report to the state Sunday School and youth director,” 26th A., 1931, p. 34;
- c. a system of contests and awards: “That each state have a system of award for its Sunday Schools and Y.P.E.’s,” 26th A., 1931, p. 34, and
- d. an appropriation for state office and personnel expenses: “That each state work some financial plan to meet general expenses of state superintendents of Sunday Schools, such as travel, correspondence, records, report forms, etc.,” 31st A., 1936, pp. 27, 28; “That each state work out its own plan for district Sunday School and youth director’s travel expense,” 26th A., 1931, p. 34.

The office of state Sunday School and Youth Director (whether fulfilled by the state overseer or his appointee) is to be responsible for certain specific duties in the execution of the program outlined above. These duties are specified by the **Minutes** as follows:

- a. “To draft a state program for the Sunday School and Y.P.E., under the supervision of the state overseer.
- b. “To stimulate interest in behalf of the Bible schools and colleges.
- c. “To assist the Sunday Schools and Y.P.E.’s in their arrangement of programs.
- d. “To promote the circulation of the **LIGHTED PATHWAY** and the **PILOT**.

- e. "To promote the cause of home and foreign missions.
- f. "To promote a state award system for the Sunday School and Y.P.E.
- g. To urge all Sunday School and Y.P.E. secretaries to have their reports in on time," 39th A., 1944, p. 43; amended 46th A., 1956, p. 191.

District program: The district Sunday School and Y.P.E. program is under the supervision of the district overseer: "He is, by virtue of his office, district superintendent of the Sunday School and Y.P.E., but if the work requires, the state superintendent, together with the district superintendent, may appoint an assistant to serve in this capacity," 42d A., 1946, p. 29. "That . . . district superintendents be appointed by the state superintendents," 32d A., 1937, p. 35.

The scope of this program is rather limited; the only activity assigned it by the General Assembly is the conducting of a district Sunday School and youth convention: "That each state have a state Sunday School and youth convention and district Sunday School and youth conventions," 23d A., 1928, p. 25.

Local program: In this discussion, it will be necessary to separate the Sunday School from the Young Peoples' Endeavor because their individual offices are distinct. Both of these groups are subject to the pastor and the local conference, or the pastor's council.

The local Sunday School: From the first General Assembly the Church of God recognized the need for instruction in the Christian life on the local level; therefore, that Assembly recorded our first official action on the Sunday School and its place in the local church: "The Assembly recommends, advises, and urges every local church to have a Sunday School every Sunday during the whole year, if possible.

"It is further recommended that Sunday Schools be held in the forenoon if possible," 1st A., 1906, p. 17.

It can be seen that the Sunday School has been and is an integral factor in the expansion and growth of the Church of God. The vital nature of the Sunday School has been especially observed by various acts of the General Assembly. Normally, the organization of a new church requires the organization of the Sunday School with it: "That where new churches are set in order, that Sunday Schools also be organized at the same time," 15th A., 1920, p. 49.

The nineteenth Assembly urged "that every minister take a part in Sunday School, and be an active worker in same," 19th A., 1924, p. 30. This further carries the duty of organizing new Sunday Schools in new fields: "That all preachers, and members as well, organize Sunday Schools in new fields," 20th A., 1925, p. 27.

In order to encourage such expansion the church provides a subsidy for literature during the first quarter of organization: "New Sunday Schools be furnished free literature by the Publishing House for the first quarter," 46th A., 1956, p. 190.

In recognition of the fact that the Sunday School is an arm of the Church, and should express its ideals and dogma, the publication department of the Church provides Sunday School literature edited by ministers and members of the Church of God. If the Sunday School is to serve this purpose properly, it is the feeling of the Assembly that all our schools should use this literature exclusively: "All Church of God Sunday Schools use Church of God literature exclusively," 18th A., 1923, p. 56.

Organization: The organization of the Sunday

School is set forth in the Sunday School constitution: "That all Sunday Schools be guided by the Sunday School Constitution as recommended by the National Sunday School and Youth Board," 46th A., 1956, p. 190. Within the framework of this constitution two provisions are made for the appointment of personnel. In the case of new Schools, the organizer is authorized to make all initial appointments: "In case of a new Sunday School being organized, the organizer be permitted to make all appointments for the first quarter," 26th A., 1931, p. 34. The other provision is that the Sunday School board of the local church and the pastor make all appointments.

The essential offices of the Sunday School are superintendent, the secretary-treasurer, and the teacher. The particulars of these offices are given in the constitution, and need not be discussed here. There are, however, certain specific duties of these offices listed by the **Minutes**.

The duties of the superintendent are as follows:

- a. the study of workers' training courses for administration, promotion, and teaching: "That each superintendent, also teachers as far as possible, take the Workers' Training Courses," 20th A., 1925, p. 27; amended 46th A., 1956, p. 190.
- b. the promotion of the Sunday School by emphasis upon special services: "That special attention be given such days as Christmas, Easter, Mother's Day, providing programs that tend to build interest in the Sunday School. This work should have the cooperation and assistance of the pastor, as well as the superintendent and his assistant," 15th A., 1920, p. 49; amended 46th A., 1956, p. 190
"That special Sundays be observed and a program be planned, in order to maintain the interest of both young and old," 18th A., 1923, p. 56.
- c. the support of the Home for Children: "That each

superintendent interest his school in giving birthday offerings for the benefit of the Home for Children," 16th A., 1921, p. 52.

The duties of the secretary-treasurer are as follows:

- a. send report and Home for Children offerings to the General Secretary-Treasurer monthly: "That Sunday School Home for Children march and birthday offerings be mailed to the general secretary at the end of each month, with the regular church report," 42d A., 1948, p. 28.
- b. send a monthly report to the state Sunday School and youth director: "That each Sunday School secretary make a complete monthly report to the state Sunday School and youth director," 26th A., 1931, p. 34.

Local Young People's Endeavor: The Church of God Young People's Endeavor is intended to give to the youth of the Church expression in religious service, entertainment and recreation. In all its efforts it is subject to the pastor, the local conference or the pastor's council. It is expected that the Y.P.E. will be directed by these groups, and therefore be kept within the spirit of its inception. "That the above named organization shall be known as 'The Church of God Young People's Endeavor' (abbreviated C. of G. Y.P.E.). That each Y.P.E. be organized according to the Y.P.E. Constitution and that all officers should conform to same."

The official organ of this group is the **Lighted Pathway**, which is published nationally under the auspices of the General Editorial and Publications Board. "We recommend that the C. of G. Y.P.E. be allowed the privilege of publishing their paper and that they be allowed to solicit subscriptions in the General Assembly."

APPENDICES

APPENDIX "A"

(Note: The material in this section is intended to be a brief study of scriptural words used to describe the ministry. This material is not included in the main part of the book because the Church of God has not adopted it as a part of its statement of polity. This is not an attempt to alter the Minutes of the General Assembly, but an attempt to describe the ministry in its varied functions.)

Government in matters of life and faith: In this area of duty, the pastor is an "under-shepherd" of "that great Shepherd of the sheep." As much as is humanly possible, he is to minister to the individual flock as Christ ministers to the whole Body of Christ.

The Scriptures use various terms to identify the ministry and each title is expressive of the duties of this office. Prominent in this list of titles is the word "pastor." In this form, however, it occurs only once in the New Testament. The Greek word *poimen* is the basis of the word. It literally is "shepherd." It is applied to the secular office of a shepherd of sheep (Matthew 9:36). It is applied in prophecy and the New Testament to Christ (Zechariah 13:7; Matthew 26:31). It is used by Christ to describe Himself and true "under-shepherds" in the discourse on the "Good Shepherd" (John 10:2, 12). Peter applies it to Christ and makes it co-ordinate with bishop (1 Peter 2:25). In one instance it is translated "pastor" (Ephesians 4:11) and is listed with other spiritual offices. According to this title, the minister as pastor is to be careful to feed the flock of God over which the Holy Spirit has appointed him overseer (Acts 20:28).

These last two references present the second title applied to the ministry. It is variously rendered in the New Testament. Its original is *episkopos*, and is usually translated by the words "bishop" and "overseer." Christ is called the great Bishop of our souls as He is called the great Shepherd of our souls (1 Peter 2:25). The same word is rendered "overseers" in Acts 20:28. The Philippian letter is addressed

to the "bishops" at Philippi (Philippians 1:1). It is used synonymously with "elder" and "steward" in Titus 1:5-7. Apostleship is referred to once as a "bishoprick" (Acts 1:20). As a bishop or overseer, the pastor is to watch with extreme care the flock which is committed to his trust.

The term *elder* presents another side of the ministerial office. It is used with steward and bishop in Paul's instructions to Titus. This shows that its position is the same as the bishoprick. Elders were ordained in all the churches (Acts 14:23); they were responsible for receiving the Word that the churches were to send relief to the dearth-stricken Judean churches (Acts 11:30). Paul's charge to the Ephesian elders gave them the responsibility of the doctrines, and fruit of the preached Word, and at the same time shows its equivalence with the overseership (Acts 20:-17-31). Upon the elders is placed the ministry of the ill (James 5:14). The word itself is a derivative of the word "older," and hence refers to the dignity of the office. The pastor as elder is to be spiritual father to the flock of God to protect them from doctrinal error from within and without the Church, and to seek the full fruit of the Word in their lives.

The term *steward* also is a part of the group of words describing the ministry, the pastorate in particular. It is a word of ancient standing, and by use and meaning it has the significance of "supervising the house." It is used of secular stewards who had the full responsibility of their master's goods (Luke 12:42). It is used along with "elder" and "bishop" as an equivalent of these in Paul's instruction to Titus (Titus 1:5-7). Its meaning shows up the position as one of trust. This trust relates to the government of the house of God and to holding and delivering of the message of Christ. This latter is especially brought out by the fact that the "mystery" delivered to Paul and others was given him in stewardship (1 Corinthians 4:1-4; 1 Peter 4:-10). As a steward of God, the pastor has entrusted unto him the care for the house of God—its government, its health, and its growth—and the protection and declaration of God's message.

One of the requirements of the bishoprick is that the

minister be "apt to teach" (1 Timothy 3:2). This would seem to add another facet to the pastoral office. The pastor must be a teacher. To him is primarily charged the teaching of the Word of God to the flock of God. (This is a duty assigned to pastors through the superintendency of the educational program of the church. This is to include the oversight of the Sunday School, vacation Bible schools, and educational emphasis in any other department or auxiliary of the church.) As a teacher, the minister must be thoroughly grounded in the faith, able to supervise others in fulfilling this important duty.

These primary duties do not exclude the duties of the ministry in general. These duties continue to rest upon him and are in a sense intensified. They include his calling as ambassador, evangelist, and minister of Christ in His Church.

The specific and particular duties that rest upon the pastor are derived from the nature of these offices. They are as follows:

- Give wise and prudent example in life, character, and hospitality (1 Timothy 3:2; Titus 1:7, 8);
- Teach the Word (1 Timothy 3:2);
- Be faithful to the Word of God (Titus 1:9);
- By sound doctrine to exhort and convince the gainsayer (Titus 1:9);
- Feed the flock with the Word of God (Acts 20:28);
- Watch for and protect the Church from destroyers within and without (Acts 20:29, 30);
- Bear the dignity and authority of office with humbleness of mind and spirit (1 Timothy 5:17);
- Encourage the Church in charity (Acts 11:30);
- Guard individuals against apostasy;
- Return the apostate (Luke 15:4);
- Evangelize the lost (2 Corinthians 5:20);
- Cultivate in the Church spiritual graces as a result of the preached Word (Ephesians 4:12);
- Establish the unity of the faith (Ephesians 4:13);
- Bring to the fulness of Christ's stature (Ephesians 4:13);
- Visit the sick and pray for them that they may be healed and spiritually strengthened or restored (James 5:14, 15).

APPENDIX "B"

PARLIAMENTARY PROCEDURE

This short treatment of parliamentary procedure is presented here to aid people in an elemental knowledge of the conduct of a business meeting. If it will help the average layman to use the devices of parliamentary law in an intelligent manner, its purpose will have been served. In view of this purpose, there will be many "over-simplifications" which will not satisfy the parliamentarian; but it is hoped that they will help the less skilled in these matters to use the rules without embarrassment.

The main purpose of parliamentary law is the conducting of the business meeting. The discussion of the business meeting may be divided into four sections: the moderator, the assembly, the speakers, and the business of the assembly.

THE MODERATOR

The moderator of an assembly is the chairman of the group and is properly addressed as the chairman; this is true whether the moderator be a man or a woman. Usually, he holds some office which entitles him to this position or is especially appointed or elected for a particular assembly. His purpose is to guide the assembly through its work with the greatest degree of efficiency and fairness possible. In the execution of this task, he has three areas of duty.

The first area of duty consists of his duties to the group or the assembly. Since parliamentary law presupposes two sides of each question, the assembly is composed of two groups of people—the majority and the minority. Ideally, the moderator is not a part of either group. He has equal responsibilities to each group.

His duty to the majority is to see that the will of the majority is carried out, because the basic principle of parliamentary rule is that the majority rules. Once a majority

of the assembly has expressed its opinion, it becomes the duty of the chairman to make provision for its execution without unfair interruptions and delays.

The chairman's duty to the minority is to protect their rights; the majority does rule, but they do not have the right to impose on the minority regardless of how small that minority is. Certain rights and privileges cannot be taken from the minority; it is the chairman's duty to rule out any devices that tend to do so.

The second area of the chairman's duties is his duties to the speakers. Every member of an assembly has the right to speak fully and freely on all debatable issues before the assembly, and the rights of one member are equal to the rights of any other member. It is the duty of the chairman to permit any member who properly seeks recognition to speak on the subject of business. The chairman should give that recognition in the order in which it was requested, if possible. If that is not possible, the chairman must decide on other bases. (Normally, a person who has not spoken on the subject is recognized before a person who has spoken, and a person who seldom speaks is recognized before one who speaks often).

The chairman is to see that each speaker is given the courtesy of a quiet audience. This means that the chairman is to rule "out of order" needless and unparliamentary interruptions of the speakers. This is to apply especially to impolite and unrecognized statements of disapproval or approval from the audience. This further applies to interruptions by persons trying to get the floor; only under extreme circumstances is it proper to interrupt a speaker.

The third area of the chairman's duties is his responsibility to the business of the assembly. In the execution of this task the chairman recognizes as business only that which has been duly authorized for discussion. No business may be discussed before it is presented in a motion and seconded. Occasionally, the business is stated in the call of the meeting (viz., elections, amendments to the bylaws, etc.).

When an item of business is properly before the house, the chairman has three responsibilities to it. First, he is

to guarantee that it has full and free debate. This is the right of all questions before a parliamentary session; there are, however, some circumstances in which this may be altered, which will be discussed later. Secondly, he is to see that other subjects are not discussed before the business before the assembly is disposed of. This principle of "one thing at a time" is the only way business can be handled efficiently. Thirdly, the chairman is to avoid unnecessarily prolonged discussion of the business.

THE ASSEMBLY

The term "assembly" is used here to refer to any group of people duly called together for the discussion of and action on problems and interests common to the members of the group. It may be the local church conference, the General Assembly, or any social or civic group. This definition gives the bases of assigning the purposes of the assembly in session. Specific purposes will vary according to the type of organization; these are usually provided for in a constitution or bylaws drawn up especially for the particular group. From a parliamentary standpoint, the purposes of an assembly may be stated in general terms. These purposes are the providing of a group discussion, and providing for unified decisions and plans of action.

The conduct of the assembly is dependent upon an orderly plan of activity. Such a plan is provided in organization. Organization provides that one party steer the assembly through its business, that matters be discussed in an open, orderly fashion, that the will of the majority is carried out, and that the rights of the minority are not trampled on.

For organization to work, however, it must have some system of rule and intelligible law of procedure. "Parliamentary law" provides that system. Though there are some minor differences in the interpretations of parliamentary law by different parliamentarians, the basic points of the system are universally accepted. Because of these minor differences, most groups designate a particular authority to whom all questions are referred; the most commonly quoted authority in the United States is **Robert's Rules of**

Order. In addition to this, many assemblies appoint a parliamentarian who advises on all special problems of order. It must be remembered that this brief treatment cannot take the place of such authorities; consequently, the student who desires any real degree of authority in parliamentary law must go to a more detailed and an authoritative study.

The binding authority of any assembly is its unity; it is this fact that insures that the will of the majority is carried out and the rights of the minority are protected. This can be accomplished only by each member's realization that the progress and well-being of the group is more important than his personal pleasure or convenience. To this extent, the individual surrenders his will to the will of the group; this however, does not mean that the individual's thought, volition and identity are surrendered to the mass.

THE SPEAKERS

Every member of an assembly has the right to speak on any subject of debate. No one should presume to speak, however, who does not understand the duties which he incurs as a result of having the floor. These duties relate to the group, the moderator, and the business.

In the group there are two sides: the speaker's colleagues and the speaker's opponents. The speaker must be conscious of his relationship to each of these. In relation to his colleagues (a term used only to express the idea of those who agree with him on the particular issue, for all the members of one assembly are colleagues in the over all purposes of the assembly), he must realize that he is one member of a team. Therefore, he should regard others with respect and consideration. There is no point in repeating what another has already presented adequately or in simply expressing agreement, for that may be done by the manner in which one votes. As a member of a team, it is not proper to monopolize the argument of your side.

Special attention should be given that speakers should be respectful toward their opponents. Ridicule is always improper. The rule of full and free debate does not give

the privilege of personal attacks on opponents, and prejudicial appeals against his position. References may be made to opponents and their position, but they should be made in a kind manner and persons should never be referred to by name. One should not attempt to monopolize the floor from his opponents in such a way that the opponents would have no opportunity to present their argument. Fortunately, most parliamentary systems provide for the correction of this offence by the chairman.

All speakers must observe the rules of parliamentary order in respect to the moderator of the assembly; this is simply a matter of courtesy and orderliness. Each speaker must wait for the recognition from the moderator before he begins his speech; this recognition is gained by addressing the moderator as "Mr. Chairman." The moderator then recognizes the speaker by the words, "Mr. Member." It is out of order to begin a speech or a motion before that time. Speakers must recognize the authority of the moderator to make certain decisions that are delegated to him in the rules of order (decisions on point of order, parliamentary inquiry, etc.). Speakers should observe the right of the moderator to interrupt their speech in order to clear up parliamentary questions and the order of the assembly.

The final duty of the speakers is to the business of the assembly. It is to the best interests of all members of a group that business be handled in the most efficient manner possible; therefore, every speaker should confine himself to a discussion of the motion under consideration. The only deviation from this rule is for occasional departures in order to contribute finally to the immediate business; this should be held to a minimum. Discussion should not be prolonged unnecessarily; every speaker should address himself to a clear, precise discussion of the issues which he supports or opposes. Every speaker should understand the issues on which he speaks, for a hazy argument will only confuse the voting and consume the time to the meeting. The attempt to stall a question by time-consuming tactics is unethical; there are parliamentary devices for putting off a vote if there is real need for it; therefore, the duties of all speakers is to bring all issues to a decision as quickly as it can be reasonably done with fairness to all.

THE BUSINESS OF THE ASSEMBLY

There are two types of business meetings commonly used by organizations for the conduct of their affairs—the regular meeting and the special called meeting. There is a third sometimes used (the adjourned session), but it is rather rare and is such a technical matter that its discussion is hardly fitting in this treatment.

The regular meeting is provided for in the rules of the organization. The rules should state the frequency of the meetings, and the quorum necessary for the conduct of business. At such meetings any affair of the organization may be brought up for discussion provided it does not violate some constitutional provision of the group. At the regular meeting, the assembly is permitted to bring to the floor any legitimate business.

The called meeting is a special meeting called for some specific purpose which is stated in the call of the meeting. Business is usually limited to that item and immediately related items. If the assembly so designates, the discussion may be absolutely limited to the particular item named in the call.

DEVICES FOR THE CONDUCT OF BUSINESS

(For the sake of having a ready reference to these matters, we begin this section with an outline; this outline serves as a summary, and as a guide for use in the assembly itself so that the member may refer to this if he has a question on parliamentary procedure.)

I. The basic item of business is the MAIN MOTION.

A. It may be altered by:

1. Amendment to the main motion,
2. Amendment to the amendment, and
3. Substitute motion.

B. It may be disposed of by:

1. Regular vote,
2. Motion to postpone indefinitely, definitely, or temporarily,
3. Motion to refer to a committee, and
4. Objection to consideration.

C. Debate may continue indefinitely, but may be cut short by:

1. Motion to limit debate,
2. Previous question, but
3. Each requires a two-thirds majority vote.

II. Some motions are of such urgency as to be called **PRIVILEGED MOTIONS**.

- A. The motion to adjourn.
- B. The motion to recess.
- C. They are disposed of by vote.

III. Some motions arise out of the conduct of business and are called **INCIDENTAL MOTIONS**.

- A. A disturbance or violation of parliamentary law may be cared for by point of order.
- B. A question in the mind of a member may be cared for by parliamentary inquiry.
- C. These are disposed of by the chairman.

THE MAIN MOTION: This is the basic item of business, and on the basis of the main motion all business of an assembly takes place. Actually, there is nothing to discuss until a motion has been made; therefore, it is improper to permit discussion before the motion is made.

The proper manner to present a main motion is as follows:

- (1) the member rises and addresses the chair;
- (2) the chairman recognizes the speaker;
- (3) the speaker introduces his motion by saying, "I move that. . ."
- (4) the chairman calls for a second to the motion or recognizes a second that has already been made;
- (5) the chairman states the motion and opens it for debate.

It should be observed here that all motions should be stated in a positive manner; a negatively stated motion is confusing, especially when it is put to a vote. It is actually unnecessary, since a negative result may be obtained by voting in the negative.

Main motions are not always presented in their best form; consequently, there will be a need for altering them. The

main motion may be altered by an amendment to the main motion.

AMENDMENT TO THE MAIN MOTION: The purpose of this motion is to make the main motion more acceptable; therefore, it must deal with the subject of the main motion. This does not mean that its spirit must be in agreement with the main motion. It is entirely possible to reverse the intentions of the main motion by an amendment. There is nothing in parliamentary law to prevent this. The common rule to cover this problem is that the amendment may be hostile, but it must be germane.

An amendment can deal with only one section of the main motion at a time. It is possible to amend two or more sections of the main motion, but they must be done by separate amendments.

Amendments may take any one of several forms: namely,

- (1) amendment by striking out objectionable words or provisions;
- (2) amendment by adding other words or provisions;
- (3) amendment by striking out and addition (strikes out objectionable provisions and inserts in its place a provision more acceptable to the offerer);
- (4) amendment by insertion inserts words or provisions within the body of the main motion, whereas the amendment by addition attaches these to the end of a main motion.

The proper manner to present an amendment is as follows:

- (1) the member rises and addresses the chair;
- (2) the chairman recognizes the speaker;
- (3) the speaker introduces his amendment by saying,
 - (a) Mr. Chairman, I move that we amend the motion by striking out the following words . . . so that the motion will read . . .,
 - (b) Mr. Chairman, I move that we amend the motion by adding to it the following words . . .,
 - (c) Mr. Chairman, I move that we strike out the following words . . . and insert . . .,
 - (d) Mr. Chairman, I move that we amend the motion by inserting the words . . . between the following words . . .;

- (4) the chairman repeats the amendment, places it in the main motion, then he asks for a second;
- (5) the chairman states the motion as it will read when amended and calls for debate.

During the period for debate it is proper to discuss only the amendment. The main motion is not the subject of business in this period. The subject of business is to determine whether or not the motion is to be amended. When the vote is taken, it does not determine if the main motion has been passed or defeated. It determines only whether or not the amendment has been passed or defeated.

As with the main motion, the amendments are not always presented in their best form; therefore, they may be altered by an amendment. This is called an amendment of the second rank or, more popularly, an amendment to the amendment.

AMENDMENT TO THE AMENDMENT: The purpose of this amendment is to make the amendment to the main motion more acceptable. It is subject to the same rules as the amendment to the main motion. It must deal with the subject of the amendment, though it need not agree with its purpose or spirit. It is entirely possible to reverse the purpose of the amendment to the motion by amending it.

Usually, amendments to amendments are relatively short because they deal with only parts of motions; however, they must still deal with only one part of the amendment at a time. It is possible to amend two or more sections of an amendment, but it must be done with separate amendments.

Amendments of the second rank may take the same forms named under the amendments to the main motion: namely, (1) amendment by striking out, (2) amendment by addition, (3) amendment by striking out and addition, and (4) amendment by insertion.

The proper manner to present an amendment to the amendment is exactly as outlined for the amendment to the main motion.

During the period for debate, it is proper to discuss only the amendment to the amendment; neither the main motion nor the amendment to the main motion is the subject of business at this point. The subject of business is to determine if the assembly wants to change the amendment in

the manner suggested by the amendment to the amendment. When the vote is taken it determines if the amendment to the amendment passed or failed to pass; therefore, it is voted on before the amendment to the main motion.

If the amendment to the amendment passes, it becomes a part of the amendment to the main motion. The assembly then discusses the amended amendment to determine if it should become a part of the main motion. If the amendment does not pass, the discussion returns to the amendment to the main motion. If in the process of discussion certain members of the assembly desire other changes, they may present them in the same manner just discussed.

SUBSTITUTE MOTION: There are times that the main motion is so much unacceptable to certain parties in the assembly that a substitute motion is in order. This does not mean that these members are opposed to the consideration of the subject, but it means that they desire to act on the subject but the proposal or its wording is unacceptable to them. Instead of attempting to offer many different amendments to reconstruct the main motion they offer a new motion in the form of a substitute motion. Technically, this is not a new motion, but it is an amendment; however, it is not subject to the exact order of rules discussed above under amendments.

The proper manner to present a substitute motion is as follows:

- (1) the member rises and addresses the chair;
- (2) the chairman recognizes the member;
- (3) the member proposes the substitute motion by saying, "Mr. Chairman, I move that we substitute the following motion for the main motion . . .";
- (4) the chairman calls for a second;
- (5) if a second is offered, the chairman opens the floor for the discussion of and amendments to the main motion; (The purpose of this is to permit the supporters of the main motion to make it as appealing as possible within its terms and purposes; the substitute motion is set aside for the time being. Since this is still the main motion, it may take amendments of the first and second rank.)
- (6) after the perfection and discussion of the main

motion, the chairman opens discussion on the substitute motion; (Since this is, in effect, a new motion, it may be amended by amendments of the first and second rank; the purpose here is to allow the supporters of the substitute motion to make it as appealing as possible. Amendments to this motion are disposed of in the same manner as amendments to the main motion.)

- (7) after discussion is completed on the substitute motion, the chairman takes the vote on the substitute motion; this vote determines if it is to take the place of the main motion and become the main motion itself. This vote does not pass the substitute motion;
- (8) if the substitute motion passes, it becomes the main motion; then it is discussed as the main motion; (At this time it may again be amended by amendments of the first and second rank. It must also be voted on as the main motion before it becomes the action of the assembly; on the basis of this final vote, it is passed or rejected.)
- (9) if the substitute motion fails to pass on its first vote, the main motion remains the main motion. (It is again opened to discussion and amendments. Then it is voted on to determine if it is passed or rejected.)

DISPOSITION OF THE MAIN MOTION: We have already mentioned the vote on the main motion. If there is no real reason for putting off a decision on the main motion, it should be brought to a vote as soon as possible. The assembly should decide either for or against the motion in its final form.

VOTE: The first form of disposing of the main motion is by taking the vote. This vote is to be taken when all discussion has been completed. When the chairman observes this, he may call for the vote if there is no objection. The normal method of taking the vote is by voice vote; the order is always the affirmative vote first.

The procedure is as follows:

Chairman: "All those in favor of the motion that . . . , signify by saying 'Aye.'"

Chairman: "All those opposed to the motion that . . . , signify by saying 'No.'"

The chairman then announces the result of the vote. If he cannot determine the result by this method of voting, he may ask for a show of hands. If any member of the assembly doubts the decision of the chairman on the vote, he may ask for a "division of the house," which simply means that he would like the vote to be taken by a show of hands. This request must be honored by the chairman, and does not require a second.

POSTPONE: There are times when an assembly is not prepared to make a definite decision on a motion. For this reason, provision is made for the postponement of a decision through regular parliamentary channels. There are three forms of this motion: postpone indefinitely, postpone definitely, and postpone temporarily. These will be taken up in that order.

The first, the motion to postpone indefinitely, has the effect of killing the possibility of passage of the main motion within the assembly in which it is offered. It can be made only when the main motion is under discussion; if the motion to postpone indefinitely is passed, the main motion cannot be discussed until the next assembly or convention. If the motion to postpone indefinitely does not pass, the main motion is taken up again in its normal course and the motion to postpone indefinitely cannot be offered again until a new motion comes before the house.

In order for this motion to get before the house, the speaker must follow the usual pattern: his motion must have a second; it may be discussed without limit, and it is decided by a majority vote. Its correct form is, "I move that this question be postponed indefinitely."

The second, the motion to postpone definitely is entirely different in spirit from the motion to postpone indefinitely. This motion must fix a time to which the question of the main motion is to be postponed. It can be made only when the main motion is under discussion. If the motion to postpone definitely passes, the main motion must wait until the time stated in the motion to postpone definitely; at that time, it automatically becomes the business of the assembly unless it would interrupt other business (such as

the discussion of a main motion). If the motion to postpone definitely does not pass, the main motion is taken up again in its normal course. There is one limit to the time that may be given in this motion: the motion cannot postpone to a time beyond the limits of the convention or assembly in which it is offered.

In order for this motion to get before the house, the speaker must follow the usual pattern: his motion must have a second; it may have limited discussion, and it is decided by a majority vote. Its correct form is, "I move that this question be postponed until the Friday afternoon meeting (or other designation of a more convenient time)."

The third, the motion to postpone temporarily, is sometimes called the motion "to lay on the table." Its purpose is to postpone to an undetermined time within the assembly or convention in which it is offered. Since it postpones to an undetermined time, the motion which it postpones may be taken up again at any point within that assembly by passing the motion to "resume consideration" or "to take from the table." This form of postponement may be applied to either the main motion or amendments to the main motion. If it applies to a main motion, it also postpones any amendments that may be attached; if it applies to an amendment, it also postpones the main motion. If the motion to postpone temporarily passes, the assembly proceeds with other business until someone offers the motion to resume consideration. If the motion to postpone temporarily does not pass, the assembly proceeds with the discussion of the original motion.

In order for this motion to get before the house, the speaker must follow the usual pattern: his motion must be seconded; it cannot be discussed, and it is decided by a majority vote. The correct form for this motion is, "I move that this question be postponed temporarily," or "I move that this question be laid on the table."

REFERRING TO A COMMITTEE: This motion is intended to get the main motion off the floor of the assembly into the hands of a committee which will discuss it and bring back recommendations to the assembly at a later time. Its intended purpose is a better understanding of the business

at hand and a better form for the statement of the main motion.

The motion to refer to a committee should include the following items: (1) the size of the committee and (2) the manner of selecting the members of the committee. It may include other things such as the names of the members of the committee, special instructions to the committee, the time when the committee is to report, etc.

The motion to refer to a committee may be introduced while the main motion is being discussed or while an amendment to the main motion is being discussed; in either case, the total item of business would be referred to the committee: the main motion with its amendments or the amendment with the main motion. It comes before the house in the usual order of business. It must be seconded; the matter of referring to a committee may be discussed. (This is the limit of its discussion). It requires a majority for passage. Some parts of the motion may be amended, such as the number, the instructions, time of report, etc.

There are several forms for this motion because of the various provisions that may be made in the motion. Following is a representative list of forms:

"I move that we refer this question to a committee of five appointed by the chairman."

"I move that we refer this question to a committee of five elected by this assembly."

"I move that we refer this question to a committee consisting of the following members. Mr. Jones, chairman, Mr. Smith, Mr. Black, Mr. Brown, and Mr. Baker."

These suggestions are given only as examples; there are other forms, and certain special instructions may be given in the motion. The motion may designate that the committee is to become a permanent committee.

If the motion to refer to a committee passes, the business to which this motion is applied leaves the floor of the assembly and is taken over by the committee until it reports back to the assembly. The assembly, however, is bound to wait for that report; it may recall the business before the committee is ready for a report.

OBJECTING TO CONSIDERATION: There are times when motions are presented to a group that are objectionable

for some reason to the group or certain individuals in the group. It is possible for any member of the group to object to the consideration of that motion; however, that objection must be raised before any debate has been given on the subject. Because of its urgency, it may interrupt a speaker. It does not require a second, and the chairman is required to take a vote immediately; therefore, it cannot be debated. It can be applied only to the main motion. Its purpose is to avoid even discussing the question at hand.

In order for such a drastic act to be passed (which involves overruling the basic laws of parliamentary law), the assembly must agree to it by a two-thirds vote in the negative; in other words, at least two thirds of the votes cast must also object to considering the motion. This, of course, requires that the vote be taken by show of hands or by standing (preferably the latter). The form for presenting and disposing of this motion is as follows:

Member: "Mr. Chairman, I object to the consideration of this question."

Chairman: "There is an objection to the consideration of this question. All in favor of considering this question, please stand. All opposed to considering this question, please stand."

If two thirds of the assembly vote in the negative (opposing consideration), the objection is sustained and the motion is dropped immediately. If less than two thirds vote in the negative, the objection is overruled and discussion of the main motion proceeds.

Such a motion is intended for those problems that occasionally arise that would be an embarrassment to the group or for other reasons are best not to be considered by the assembly. Its use should be reserved for such, and should not ever be used to heckle or interfere with reasonable motions and business.

DEBATE OF THE MAIN MOTION AND ITS AMENDMENTS: The normal rule for debate is that it may continue indefinitely on the main motion or its amendments. There are times, however, when there is a need for limiting debate, or even stopping debate altogether. These motions are called the motion to limit debate and previous question respectively.

MOTION TO LIMIT DEBATE: This motion is designed to keep debate from going on for a needless length of time. The motion may limit debate in any one of several ways; therefore, it may be presented in several forms. It may limit the number of speakers; it may limit the number of speakers on each side of the question; it may limit the amount of time allotted to debate; it may limit the length of each speech; it may limit the number of speakers and the length of each speech. It would hardly be profitable to give the several examples of these forms. The motion is subject to all the normal rules of parliamentary law in its presentation. There is a special rule applied to its passage, however. Because it limits a basic parliamentary principle, it must have a two-thirds majority vote in order to pass; at least two thirds of the assembly must be in favor of limiting debate before it can be limited. This motion may be applied to main motions or amendments.

PREVIOUS QUESTION: This name is puzzling to many people, but it simply means to stop debate and vote immediately. It may be presented at any time after a reasonable amount of debate. In its presentation, it follows the usual pattern of motions. It requires a two-thirds majority vote for passage because it limits a basic parliamentary principle. It may be applied to main motions or amendments.

The form in which it is usually presented is, "Mr. Chairman, I move previous question." The chairman recognizes this motion when it is seconded and takes the vote immediately.

PRIVILEGED MOTIONS

This title is given a special group of motions because they are of such a nature that they take precedence over all other motions. They can interrupt other business; that is, they may be offered while the assembly is discussing another motion. When they are so offered, they must be disposed of immediately. We will deal with only two of these motions: motion to adjourn, and motion to recess.

MOTION TO ADJOURN: This motion will be dealt with only in its simplest forms, because they will usually serve the purposes of those persons not involved in highly tech-

nical assemblies. The simplest form is the motion to adjourn immediately. This motion must be seconded; it is not open to debate or amendment; it is passed by a simple majority. If it passes, all business is suspended until the assembly convenes again. The only business that the motion cannot interrupt is a speaker who already has the floor and the taking of a vote. If the vote is a ballot vote and has already been taken, but the votes have not been counted, the motion to adjourn is in order.

The correct form for the presenting of this motion is, "Mr. Chairman, I move that we adjourn."

Another form of the motion to adjourn is the qualified form; this motion fixes a time of adjournment. It may name the time of day for adjournment or it may fix a limit of time such as a given number of minutes or hours. This motion must be seconded; it has certain qualifications in it; therefore, it is subject to debate and amendment; it is passed by a simple majority. If it passes, it becomes the duty of the chairman to call attention to the decision to adjourn at the time set in the motion. It is proper for him to interrupt a speaker or other business when the time for adjournment comes.

The qualified adjournment may be presented in the following ways:

"Mr. Chairman, I move that we adjourn at 3:00 P.M." or

"Mr. Chairman, I move that we adjourn in one hour."

MOTION TO RECESS: This motion provides for a break within a session; when the group reassembles, it is still considered to be in the same session, and business takes up at the point where it was at the beginning of the recess. The motion should fix the length of the recess; however, it cannot fix the length of the recess beyond the time for the next regular session of the assembly. This motion can interrupt other business; however, it cannot interrupt a speaker or the taking of a vote. It cannot be offered if the motion to adjourn has been offered. It is not debatable, but it can be amended provided the amendment deals only with the length of the recess or the time the recess comes. It takes only a majority vote; and if it passes, the recess begins immediately or at the fixed time.

The motion may take two forms:

"Mr. Chairman, I move that we recess for ten minutes."
(or any fixed time, not conflicting with the next regular session) Or

"Mr. Chairman, I move that we take a recess of ten minutes at 3:00 P.M."

INCIDENTAL MOTIONS

This is a special group of motions that occur within the conduct of business that are "incidental" to the order of business. They do not necessarily relate to the immediate business or motion before the house; they may pertain to other matters that interfere with the progress of business or would facilitate business. There are several of these, but we limit our discussion to the two most used, point of order and parliamentary inquiry. We have already discussed one other—object to consideration.

POINT OF ORDER: This motion is designed to correct a situation that interferes with the normal progress of business. This interference may be a disturbance such as talking or cheering or heckling. The main rule here is that if there is a needless and illegal interference it may be brought to the chairman's attention by the motion "point of order." It is also designed to correct an oversight or violation of parliamentary law. Because of its nature and its urgency, this motion may interrupt a speaker. It does not require a second; it is not debatable; it cannot be amended. It is not voted on but is answered or decided by the chairman.

The order of its presentation and disposition is as follows:

The member rises and addresses the chair, "Mr. Chairman, I rise to point of order.

Chairman: "State your point of order."

Member: "My point of order is that the speaker is not confining his remarks to the motion before the house." (He may list other reasons for calling for order).

Chairman: "Your point of order is well taken; the speaker will please confine his remarks to the motion."

On the other hand, the chairman may rule, "Your

point of order is not well taken; the speaker may continue."

PARLIAMENTARY INQUIRY: Parliamentary inquiry is intended to help members of the assembly clear up confusing points of procedure in a session or to receive information vital to their understanding of and decision on an issue. As noted above, this question may pertain to parliamentary procedure; the member may be confused as to why certain things were permitted. He has every right to ask the chairman about these things in the courteous manner provided for in parliamentary law. On the other hand, there may be some information that the assembly has that will enable the member to think more clearly on the business before the assembly; he has every right to ask the chairman or other qualified persons for this information.

This motion may interrupt a speaker because it may be of such urgency that it must be settled immediately. It does not require a second; it is not debatable; it cannot be amended. It is not voted on but is decided or answered by the chairman.

The order of its presentation is as follows:

The member rises and addresses the chair, "Mr. Chairman, I rise for parliamentary inquiry (or for information)."

Chairman: "State your parliamentary inquiry (or state your question)."

The member then presents the question.

The chairman then answers the question.

Both these privileges may be abused; that is, they may become tools of interference. In such cases, the chairman may rule the member "out of order" for so interfering.

APPOINTMENTS

Certain appointments are necessary in the conduct of business. Some are provided for by the constitution or bylaws of an organization. The constitution or bylaws should state a time for the appointments to be made, the length of the appointment, any limitations on the tenure of appointees, and the person or group responsible for making the appointments.

Other appointments are provided for by a motion to that effect. This is applicable to committees created in the course of business. The motion should state who is to be responsible for making the appointments. If it is the chairman, he should make the appointment immediately after the committee is created or should inform the assembly that he would like time to think about the appointments before he makes them.

ELECTIONS

Every assembly is at times faced with the necessity of electing its leaders. The regular offices of the group are determined by the constitution or bylaws. The constitution or bylaws should also specify how the nominations are to be given and how the votes are to be cast. Sometimes this is established by precedent rather than by specific statement in the constitution or bylaws. The methods of voting will be considered in the next section of this treatment.

Nominations should have some attention. Nominations may be given from the floor. In that case, they do not require a second. The member rises, addresses the chair and says, "Mr. Chairman, I nominate Mr. Smith." This is all that is necessary for a nomination.

Nominations may also be given by secret ballot. This is called a nominating ballot. Every member is free to write in the name of a person whom he would like to see nominated to the position that is being considered. It is possible for a person to be elected on the nominating ballot; he must have one more than 50% of all ballots cast. This would give him a majority and no other ballots would be necessary.

At times an assembly must create special offices or committees; these arise out of the conduct of business and are usually of a temporary nature. Since they arise out of the order of business, they are normally elected at the time they arise in order that they may serve the particular business that called for their position. Because of the need for immediate disposition, the vote taken to elect such officers or committee members is usually taken by a show of hands. If only one person is to be elected, the vote required to

elect is a simple majority—one more than 50% of all votes cast.

If several persons are to be elected, the determining of this majority is a little more difficult. Each member of the assembly may vote as many times as there are persons to be elected. If the assembly is electing a committee of five, each member may vote five times. This creates the problem in determining the exact majority. The majority is still accounted the same (one more than 50%), but every person elected must get enough votes to be a majority. In elections of this nature, care should be taken to see that the majorities are counted accurately, and that members do not vote more than the allowable times.

METHODS OF VOTING

In this discussion only the most frequently used methods of voting will be discussed; these will generally serve the purposes of the person using this guide.

The most frequently used method of voting is the vote by voice or by "aye and no." This is normally used in taking a vote on a motion or amendments being decided by the assembly. The chairman depends on the volume of the votes in determining the decision of the assembly. If he is in doubt, he may ask for a show of hands. In taking the vote the chairman asks for the affirmative vote first. This form of voting is quite naturally limited to those issues that may be decided in a simple "yes and no" manner.

The second method of voting is the show of hands or standing votes. This is often used by the chairman when he is uncertain about the decision of a voice vote. It is also used if a member doubts the decision of the chairman on a voice vote and calls for a division of the house. If a member does doubt such a decision, he may simply rise and say, "Mr. Chairman, I call for division of the house." This means that the vote is to be taken again but that it will be taken by a show of hands (by standing if necessary); the actual count then becomes the basis of the decision.

Voting by a show of hands may be used in elections where it is necessary to know the number of votes cast and the number of votes that are required to make a majority. It

is possible for an assembly to pass a motion to require that certain other motions be decided by a show of hands; the one limitation to this is that it may not be in order if it requires anyone to violate the privacy of a secret ballot on some other issue.

The third method of voting is by secret ballot. The use of this form of voting is usually limited to elections; these are usually prescribed in the constitution or bylaws. Provision may be made by a motion to that effect for any item of business to be decided by secret ballot. The one limitation here again is that such a motion cannot violate the privacy of a secret ballot by forcing a member to reveal his feelings on one issue that would reveal them on another. Care should be taken that the secrecy of this ballot be maintained, and that only qualified persons are permitted to receive a ballot. The ballots are usually distributed by tellers who also receive them and count them. The chairman of the tellers gives the report to the chairman of the assembly who then announces the results to the assembly.

The fourth method of voting is by roll call. This is a somewhat unusual form of voting, but it is necessary at times when people are voting as elected representatives of others. It must be provided for by the constitution or bylaws or by a special motion to that effect. Such a motion cannot be offered if voting on it will deprive a member of his privacy in a secret ballot on other issues. In such a vote, the roll of the official members of the assembly is called, and each member gives his vote on the issue as he answers the call of his name. He may answer in one of the following manners:

If he is in favor of the motion, he answers "Yes."

If he is opposed to the motion, he answers, "No."

If he does not wish to vote, he simply answers, "Present."

This is recorded in the minutes of the meeting as "abstaining."

When a vote is taken by roll call, the list of members voting and the manner in which each one voted becomes a part of the minutes of that meeting.

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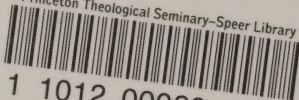
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